

Note Porch IT. Pulsed B. Epegy. I olyan, en Hills Pupe . By t 22, 426. allow will such Sue a Propers John h no 102

Sustations from W. J. Turning -Today ot omorow line of Keym Pul "Their life was dutte to all other life, and Some in the most not well they were dead could often him. This strange phenomenon is one demut in the Hodes right the leadiful myth of orgher and muydice go in the loss of a loud one, which of comme handy a compress much not held the face of imagine compress on the model juit of the land when he lungs has up from the inderworld ruth us where she inappended, for in the physical min to will be former would to the quit which is wining with my, who is not the English that was but the implies tut stolle --Just is life was half - as when we let med and transform to me living living o ant were benowledge. Therefore is experience becoming tenouledge and benowledge westing up and becoming ex

pureme , and its special nature his not in the exponence but in the medium huma is the oppenence of life and death in sound . --Exporeme in sound has an industrality which reporter it from experience in other ante. This individuality in the arts is comparable to individuality in animal and vegetable life (the different and analysable untires of an elephant, a lutlifly, a life and a wold) and to personality in human life. It is an implicit and unexplained factor in all that I shall have to my; but we have to remember that it is the combining, the making of a harmony of the character or drosymusy with the composers imagination of love which makes Music is the magnetion of love in sound

and -- mine is also the experience of life

and death in sound . - . This grown of of. and testine of. Hunden idea burning physical (life taking on flash, the of this life as spirit achieving form) or material (electricity It is only duth cintel quette auconing molecules of hydrogen, lead, etc) is , buth as the taking on of similes the process which I have described as ife. Change's death; and as that merenny and · an and . important death, - death as the complained of life. But, alle and hind hind of death, other than the material and physical, is that of intellectual should - known variously as tradition, belief dogue, logie, ledungue or, moch comprehensely, as knowledge. Just as a multitude of deaths were meaning to the avolution of the eye and the ear wa multitude of deaths (an Engelopedia is a marlal compley) are meaning to the evolution of the mind. -- "It is not

the powerion of the tradition which makes a minimum and liples it is the families to use the traditions to oppress limited . "The life of bearing is not in the origin, not in what has been head - of which it in but the plugued representation, the death-shape - it is in creation , the hearing of a new thing. and creation is that movement from life to death from soul to melalance, from the spirit to the form which is the impring foull of love, for love alone is a creative. and the forms of love way from the flowering and reading of planta to the music of Bullionen. It is not a progress from had to good, it is not a utrogression from good to bad. It is rather a process which fells The Unione will death - death in myride of lovely forms, from the form of the woold violet to the form of the symphony. And This proces is life. and life meesing the vandres of death is the general

primiple of groupes. We loud in the purpose of the process? We loud tenow. But we can say that its purpose is delight. Essay clothing Humalf in a Chomand Forms. The Unione delighting in July presumes trely in death, for in death the imagination of the spirit is made immortal: ") - the history of the world as we know it, we discover that not all forms of leath are munotal ... Then leath, wo ren to find is occasionally an Ilmoon and Is sleep is not more stemal than a main It may appear fautastic to asset that at is the only sphere where absolute values appear, and that the function of art in the Universe is to create absolute values, but it may be true. It is impossible to avoid the mustant demand of the human instanct for absolute values. " -- " are "absolute" idea melessainly valueless in Vremselnes?

I do not think so, for they correspond to and are the formativation or death shapes of deines mandeally rooted in the luma soul, Those deines which create all value, salisfied with more. Folle-rong ... is the authoral medialine of all Emopeon min. Cit its but it is might, semmons and parmonals - the heart-any of men whose dismes are furthaled by the occidents of life, whose jups are too short or whose griefs are too morning. Where it chiefly dyfers from milei, later, more sophisticated mine is in the simple intenty of the emotion . - In al society more subject to extreme / wienstyles of fortinge than later and more stable sound states it was

ly an interne smoothy, of a bound mean complex en sations. Any allempt at med surenity would today be unimere (Compare for example the falleness of our contemporary Con-rouge and Callade! --- "The liffer and butumen all their componers (in eluling Beethoun) his mindy in mun feeling, in spentral lefe, in the industral psyche - not in their mind foulty as "O da and amengement imply memory and regularine. Can us have an order that is an end in Iny, is intumally satisfying, or humbaling? But to whom? I ama . But to take away for from man, and what is he? What is left is meaningless, even inderembable, for in love all things quit and have their being. Munice is the

majuration of love in sound, It's what men in light out his life and his life is love. " up till now the highest. mine the most concerte and physical of all the and, as it is probably the author and most printing. . Bents which cannot (good) draw a write an make expressive rounds, and the subset men undoubledly commisse ted by sound dufore they comed to comme coate by withen a pointed rigger. But whither at the other and of the reale there is a limit to municiporum of of premon, no one can my. It is only possible at this slage in the history of muland to affirm had up of the human mind have been able to find expression in music. There is willing in the wolds fruest literature that surprise what we may find in the world's last music alttrough, as we shall see later, muin

may have a written that is entirely its own But it will not surprise in to find oneselves limited to the work of a very few composers when we ask for invite that is as highly organized as the fruest rocky. "Union in this respect has been in the part mean to painting and to realphine than to party. On with the plantie and, its sunfter and shonger appeal to the sense is a rouse of wealness as of shought, It is a some of wealness because in may article there is a natural tending to slip into what comes wiret in his medime. ---The great water mentals of the age have disintegrated those old hand ideas, and it now appears that the Universe is a muracle of alughum, and that matter, just the man, is light going, is maintained as a coodmettel whole by some electrical ungs or

spiritual impulse - at tollow it is pullipped the me thing, although the conseption of the will to live has a profomder meaning for me now, and we walke that if the will to live dies in a man, the mon himself dies. A sent authopologist, the late Du W. H. R. Nivers, F. R.S., in a Coole on the decay of melanasia, allulutes the dying of the population in certain islande, unaffected by diserce and with an alumdance of food, to life having become devoid of meaning to them after contact with an alien and massim 'Isle cumberation. they had bot faith in them old world of ideas without having the power to outer the completely new and shange white mans would. With the decing of their amount habels they Toole us pleasure, in their amount religione express. Joy and Ritual

simultaneously fuled. they late the deine to live . " Sant -:-ife that is important, and we can feel life if we count limon it. The only wy in which we can know life is by creating it. ... the world about a seems to be malend, but afects in elegation. It is a Come world and it is hept aline of a squaturel force which we can best describe as and mine is the amogustion of long in round " what we call knowledge is that which has become fixed and immodal, that which has could to line and have being and is immutable. O humonsly me count be said to tomore a bling which is I could the mountain for what it is today. I harfore me can know only what is unknownable

herance we only only lenow what does Speed is covering much space in 6 t 12 small time. From your time contin. men point of wer this should be assertably the same as covering much time in small space a distance, i.e. unmoulde for a long paired of time. In the part of gites idea of action in mation or metion in solon? atton is motor - change in space-time inter-returnings . E.g. I were length in uttion to or in a given time, or merce of the dimens in whaten to an conjume with time. I at anything olse?

I suit a very large point of the apparent merenty a "replace of medium or prome due only to the propulation of propulation of propulation of propulation of the continuous conti detail. Coulmby much transportation is due only to that a mounty of feedings cholling those who could about whenly field a clothe themselfer of they hand - form, as they did in old day. and with proper use of radiat any of me a of else power for water a pulmys of coal or gardine, the dudging of for woh would be ended. Palages all higher will be by a few airplants 141, my leaving industrialism must not be permitted
to be a greater interest in saving my own sould
than in being use to people. The way to prement
that is to turn any what I leave into astrue

source for those in the U.S. . India hath.

142. My coming to India ought, according to Boole's

law of thought to be fruitful, being a compounding of appoints dear (though & & those of & & those of W). I have beaund a will beaun more to think in both award of Conductal

143. Eu pp 39-40 of this book. also 127-132, 194, 233, 203-205,

144. If I get 2 gandlin books done before and of reps, do

145. Some is wearing (of Chairty Chapter) of the expression of it depends so much on underlanding, that I had batter go home where the language luminess don't exist. 146. Pulups if I can complete the seine a math

148. In as my chief expense is brooke, it would be using for me to get what to the land of public cilmains, for my want peniet much more unabasing. 149. Which is more positive; more active, less representes less than shall not", of the two programs, India or U.S. G X's ampliers. Which is the greated wentere! In which are the greatest risks? 150. If I believe in transmigration + other chame, it is pulyes not so essential to stay in India. also of Karma. a job to do in les, is to promite Empyron the familiage come to me If I when mading to indulation, we they my den to me of my allen conflict, a my I then go hack? Cuk hiting in re tapes! I set work and and you time? 152. Haid to share pleasures w. S. They don't come for much also my for children, hopping, would and my Cittle for fine color or putines or craftmenting

153. Wed Plyes strong love make her more able to follow my ways, despute her E. habits, them an y teach it would only be matter a if possible, only a four loop. Inget teach zyrs to get capital for farmer tale. On work in as balance, then on rent on shower. 155. Cout show with Itakes my fuling about hearty of munic or of extendes, or although a color, a humon, or although towned people. His critical alphoness + deine to do all the talling summeds me a Callle of Se. 156. If, as Khule Ram contends, seine & matter to to be laught only in 9 th 8/0th, then there is less reason, perhaps, for my slanger, 157. I will have repaid Stokes in Justiment pashin by sulling the math a remence of whole sulvoid on a rolid examine, by and writing the introduction to seine (which indicated mineral the forms of his whoole a help to get it recognized) and by relating or introduced the less available tryst books in that Six of Contains I will have perhaps beloved willing reliable all
ones I which as received a indirectly beloved the
contact between 2 100 by making it more
fruitful to I which in
158. I will perhaps have provided I which with 259. To make Premto produce to called from the took of action.

259. To make Premto prince to called a since teacher the teach 260. as soon as I am get attent 1 fmg books done, mightet it

from the tills or line out my idea." 16 261, Imeget act as an admison on diet the get around the folidling of practice of mudeine without a license. Many people are abused by doctors to "choose a light diet" for malance, or don't lemon what to do. For this we clark, Indian books, cook books of Italy, France, Donnacle, Sunder, China, U.S. also Cooke of machollem, Extracts from truel books, Various U.S. health Sympts - Port, Chartin 262, Plan my money for (31 medical + diet books + translations 263. I want to many is as to opping Come more fully, as an aspect of reality. I have tailed at (count) plingly a rieme (truth) find deeply, but of love I know too o have fined too little. 264. In all my though me 1914 Come?

The suspect of payed to schooling a line for

comman of opposition; to come

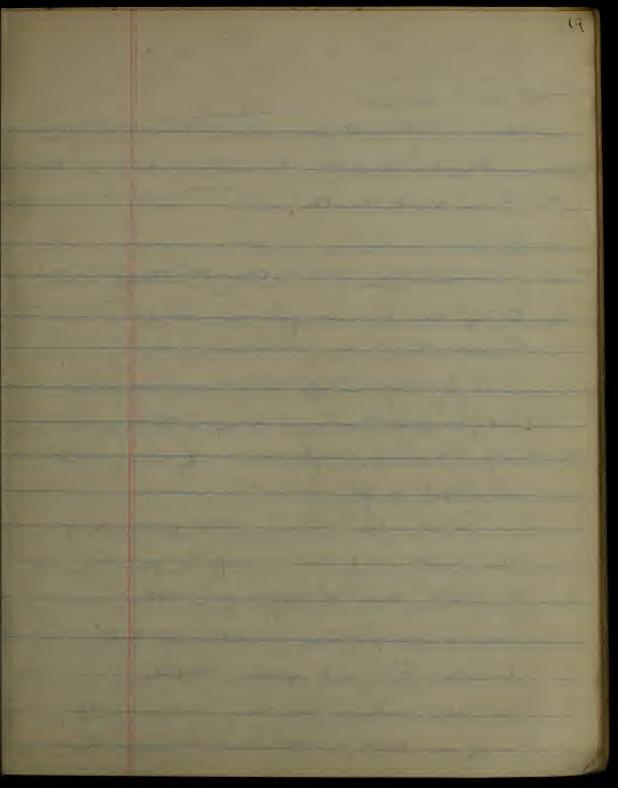
to a leal understanding a removal of

weathers a silvent to really anderstand Som + : god? Will my dislike of British myundin interfere with getting along with Rege? I ment conquer that rancom first. of note book I re Shalupeane by R. Rolland pp 10-12 also of malitings. "

How to recomile in geta Kushins telling Digne in Book II that the wire given not for either the living or the dead, because the atman is elevel, and in Book IV Knihmen description of the opent man as showing tendences toward all ted uffer ?? cf. Kuddha's com parison, and Metroles mon of my for rely or for others. Companion is feeling with , juty is feeling round for , Companion is in joy as well as ronow; juty is only for sorow or reffering. Comparison implies on equalitarium, while juty is executally condesseding - maintain ing a consciousness of difference and of letter fortune in the one who

170 feels the july. Composition is thrufon broader and regimes more imag-mation. It can be more helpful , because of its equalitariamin, than july. The sufference resent july of he is ground, but he cannot resent true congres grieving is permitting sorrow to get "under our sline" to our heart o upset us, whereas tendeners toward ruffering to more a matter of external manner (though wholly muce), but those not interfere with our over poise or with doing our dity. 2.9. a surgeon may be tender toward his patient, but he will not "greve" our his suffery

In gita arjun um exhalled 17a with his duty, but also has is no question of interference with duty. But that is not the real distintion, I think, for in Book I it doest many 'don't let you grief interfere inte your elity', but unlead he is told not to feel girl at all. the distriction is believe the relie of grief and tenderners - their relative depth and effects. Grief implies a seure of lose; tendemen closes not, except a loss of comfort or of happiness, - relatively more superfinal offama. On we may may that grief whater to the deeper emotions or feelings whereas Tendeness applies more to the



out 22. We do not fear space. Then why fear the the time (time)? Because we can see the one one of not the other.

dustation from Seon Trotalyp "Duta torstip vs. Domocray"; the chapter on Terrorism.

If human life it general is sound and huridable we must demy orfiselves furt out the spe of temp, not only war, left workition truly.

What is the maning of the pumple of
the muchuses of human life in practice, and
in what does it differ from the commandent, 'Thou shalt not till',
I routsby does not explain. When a
muchuse raises his larife over a child,
may one fill the mindeter to save the

child? Will not though the prime ciple of the sacredness of human Cife be infringed? May one hill the muderen to mue oneself?) a an usundron of opposed laws against then marker permisable? Is it permissible to purchase ones freedom at the cost of the life of one's joilers? I feman life in general is raised and mushable, we must dany ourselves not only the we of lenon, not only war, but also revolution itself. Kauldy sumply does not realize the counter - evolutioning maxing of the principle' which he allemplo to force upon me, Usenhere me soull ree that Kantaly occures us of concluding the Brest. Stoush peace: in his opinion we ought to have continued was. But what then becomes of he

12 to be sound when it is a question of people talking another language, a slove Kunteley counder that make murders organized on principles of shalegy and taster are not murdere at all? I may it is difficult to put forward in our age a pumple more hypociatical and more stupiel. as long as human labor power, and, consequently, life trely, remain articles of sale and purchase, of exploitation and robbing, the jumiple of the sociedness of Cuman life remains a shameful the oppressed slaves in their claims. --- If it is a question of realing formal contradictions, then obmously we must do so on the ride of the White Terror, which is the weapon of classes which consider themselves Christian patronize dealist philosophy, and are

23

finnly commed that the individuality then own) is an end in teely. as for me, we were never concerned unth the Kontian- questly and vegetarian Justier qualtle about the sacredness of human life. We were revolution aries in opposition, and have remained evolutionaries in jower To make the individual raced we must destroy the round order which comerfies lim. and this problem can be only be solved by blood In this range Trotsly lings out clearly the round or more implications of alimna. Time alim suc demands the improvement of routly & cannot be merely an indudual and principle for indudual action or ends. He shows that not

to mut its round a economic implications is appointed a people lands to respectable huma in form of alow blanchion of the mances, or comellies on them. But he hints the dea of revolution to jumely physical a external a Chean her his wealness. ot is. Stoles sorp that the solution is to be allamed not by fleeing from a denying The world but through occapling & ming the world. The world is not a rim a should thing, on have defuling entangement of the spirit of To say so is to insult good a take my the dignity of human life. He range that in the Hindu conception the same Sife pervades all things animate a immunate; - and that life in men is of higher value than in annala

et for dr is only in man that Selfmore value than many sparrows a yel he also rango that god cares for 8 values the yourous. 0 t21. In thinking of problem of machinery, separate machinery as much from the grown. I.E. Much machinery is possible o weeful which does not use coal or oil; that is, which does not him on our capital elsources, but is run by our revenue, i.e. solar energy. Electric power from waterfalls is of that nature. Then if the ownerling of much sommes & prome homes can by made communal, so as to elimite capitalism; & then we can eliminate interest (using), we will the in a

fine my to make good stilles, real proper making should be to effect on a relation to manhand, that is more comply & difficult to settle than the others I suit it simply due to the essential conditions of space or time or consistion that we see god in this world not as unity but as multipliety?

8. Britain Long ago -

9 "adventures of Rolin Hood" Seinenes - myc. - Howard Pyle 10" the Stong of Singfiel" -11 Kingsley's Jule Heroes -12 Signed + Gudum. 13 Valentine vOrson -14 St group of England -15 The Story of Roland - James Baldwin Sinhon 12 The Story of the I had -17 Stones of Morse Heroes -18 The Orange Fain Book -

- 19 the Olive Faing Book -
- "Children Stormfrom 20 Indian Seagunds - M.D. Belgrung Hilda Hant 1 Replace Touch + Sons, touchon
- 21 The Princess on the glass Hill -
- 22 Indian Fairy Stones -
- 23 Folk Tales of Bringal -
- 24 the Seven Champion of Christendon Haway Datton - Frednik A. Stohes, My C.
- 25 The gray Fainy Brok -
- 26 Handhome's Wonder Book -
- 2) Hawlhome's Tanglewood Tales'-
- 28 the Brown Fainy Book -

29 the old Old Fain Tale - Min K. Brinley Ward, Soule + Co., Std. Soular 30 Tales of the Faries, Book I 31 Russian Faing Sloves 32. The World in the Part - B. Welster Smith 1926. Frederick Warme & Co. Stel 10/6 mit. 266 Abstrations, Soudon a New York Chandre House Broford Court, Bulford St. Stond. 26 East 22 d St. Mayor J. Heidi - Spenji 34. Hans Brinker 35. Somens of Simwood - Charlotte her young 3 L. The Sittle Duke - Stid 37. The Sittle Same Ping-

38 Child's History of the World - Hilyer

39 to ild annals) Have Known - Thomas Selon 40 Trail of the Sandhill Stag" 41. Brighool of alabor - F F.a. Stokes + Co, New york 42. Prime + the Panper - Mark Twain 43. In the Beginning"-44. "Cat of Bulaste" -Henry 45 young Carthagnian -) high - I hid 46. "Bene the Bretton" slid (47. 2 Dragon o Raven -) hil 46. Suline the Sayon -

'the wonderful

49. Adventures of Miels - Selma Sagolof

Doubleday, Pays. My Colof 50. Futher adventures of Miele' - Shid Shid 51. "Sintram of Undine" - Howey Darton F. A. Stolies, Myc. 52, Tales of Indian Chivaly - Michael Macmillon - Blackie + Son Std, Son Son 53. Just of the Hunted - Emet Kompron Seton 54. Brogregly of a Grirrly Mind 55. Folh Tales of (fundustan - Shaile Chilli's Panini Office - allahabad - 4 P. 56. Done in the Engles (heat 57. Wastward With Columbus gordon Staples - Blackie o Son. Doudon. 58. Just Fany Tales - James Stephens Mamillan

Follo Tales Salatad . Translated by Odolf Dir Trans into cryl. by Surg Mengies Don't . Sons Soulon 1925 Ra 3/12. os "gelden Deede 2 vols. F 61 63 64 65 66 68

Continue Economies "- that real wealth is a flow of daily & annual rolan radiant energy, it is clear that clinit was ight in mying he not anyion for continue money", and " lang not up for Only a strong, yourselves hearing on sails' and fealer, rely could advocate whitsoever a man asheth, que (i.e. 4 live this entime, don't love or ask wherest or security. By a mais own exections he can get also it is clear that the power o length of industrial nations is not so much the own, but that of the rullions of plants who for agen would a sold up solar energy. now and as coal toil, The exhaution of these will pulsays bing the world down to realities again, down to living on more

inteed of on capital. Perhaps it is well that it should be explanated room for these readons.

Bruce Bartons man that holindy Know " suggests that Spirit really is power. Nothing many punky about it not movible. Strong, regonang - both in ersend o in manifoldion. G. Centrals Those on this too, and altho Church mid to unt mile, which would many gamley, remember that walt whiting yent several year doing this is we time or of him alraham Small mid He looks like a red man. Compare with this the fact that goodling und to be a lunge eater in S. Ofice, ward often a with pleasure to walk to miles a day of war & still is

almost the life of any party, the merial of all. Health! is an alliment of all. Health! is an alliment, wholever, centering life on the rome of all power. Goding had exercise after a fact, also, I tained, by living at solumniti.

(Referring to a 30-ft ream of coal on Warlangeline) - ... "It has been estimated that the product of a heavily turbered woodland, when compressed to the specific opanity of coal, would only amount to about 14 of an unch per century. On this bassa, the 30-foot had would take 144,000 years to accumulate. Some geologista dem that the rate of accumulation was so slow; and get it must be obmone that the enor

more was of plants that collected in The Dorly seam took an equally enomous time to grow, representing as they do, countless expressions of ferms weeds and tress. a single one of the trees might prosibly live for many centures ere it In the Welsh confield . - the total thelmers of all the seams great and mall, has been estimated by Professon Phillips at 120 feel; and on the assumption that they accumulated at the sale of 14 of an unch you century, over tralf a million your were recessary for the apoline of the eighty coul-heaving deltas alone pulile-the randelones and shales, even on the most moderate assumption, containly took as long to huild... at the same rate of accommedia

the cool heds of the Rule in general, which are 364 feet think, "would require 13/4 millions of your for the coal afone to getter: "The world in the Part"

B. Welster Smille - Warre, Sondon pp 146, 147, 159.

0 to .. Tompt I realized that I can live without depudeme, an sustand, on amyone, of therefore I am be a given without fear of line, " god is mongh. Can also be happy, herance not afraid o because commissed from a spel. Tought a lat of things remail to link together & clairfy. I de of annual more of solar energy, its relation to Christs worders (see above), to madine problem o W. combration, my personal attitude + happines, marriage, the idea of humility & demonsory through, Phyl,

I what needs to prely on him own fromen a methods (who energy dea) o not be daysled when of by power of w. of coal cimelination. Some climits get god is many the W. or coul through transportation o commune, to make men realize rong for W. inthat ling continguous, a afraid of it. Non one) contemplations of the E. I admine Clima. Ehr is truly strong relying on imome o not possition on past aggs as England a 4.5. 9 Emps are. No wonder the Climese regul Chamulues. Understanding making butter now, I think) can live me it without him lutty it a compromising with it. But why shouldn't men use the work of right ands. But most of it is now would. get don't have some of sympathy o confirme in a mechanial consept of Combine

alim. 9. op 35-36 of this work. Sloke my that where It may what is might for most people is day for sage o win were it was that the things of which the min man is conscious of a whereld in + lung about are not men by on are ordinale of commences of most people, a on other and that there things which rem to must people important omethy of allertion are not so regarded by the mire man. States also my test the gita my that he who was god will regard the stone, the dy a the Brahman as one, all I him to deque, carter, claves, implanties, The shows how for the world is from the be. of god of from wal woodon . 0231. Some aspects or manifestations of love are underlanding, energy, comage, deine to

give and I have, deine to create with, sympathy it, comparison, deine to be with, sullingues for self racing, lain, being found of or affectionate, almost of recentural or of anyther late, being unlessted in, deine to present with to improve, deine to give pleasure or fulfilment. Comider the comment to love one's among in the light of the comment of the land one alove aspects. If For the sole of the atmost the loud one

"The I dutiment of War - an authology well by che barriel Std 1919. Soulan

"War is, of course, a molural provess
a little less educated, and more
unland, in consequence, than buth
control" - a. m. Son - "Wineless
possibilities" - Today of Tomoron Series.

"Civilization has depended almost

entirely upon the speeding up of communication ") hid . p 46

hout apropos of germs and symbotic relations, my me say that gome are always present in our bodies (c.g. skin or month or intestines, throat or lungs) of that only when conditions "go wrong" do they get artine. Deserve - the growth of years - is really on allement to throw off poisons o get ind of will, The gens well, are reasurages to cat up the provious. I pue, colde". I a me sense the conditions become formable for them, & me think of those one conditions as unfavorable for one indundual line. But peliages, muce the me life is in all things, it is really only a hunter of life from one form (our bodies) to another form (the genne). god has amonged things so that

for the life there it immediately becomes for the life there it immediately becomes for the life in the germa. Or pulsapse the germs are might trying to clean up the muss so as to make life possible (again so) more fully in the lumen body. This process going on our the whole human sace & for mulhow of years is impulmatic, or the geam (ly relatione action of death on those who will or wolating the conditions of life on the lugher a more complex plane of organizar two from) is they tearling us how to lue in this more complex shuttent, On this exprollers, man is being befored by all his apparent onemis, ment, pounte, gen, com et, beint that the grow on not bulying or having the udundual life, but dife tille alma) in . In allemples at manifestation of expenses in the most comply vehicle.

IS THE UNIVERSE RUNNING DOWN?—By no means, answers Prof. Gilbert N. Lewis of the University of California. In a recent course of lectures at Yale University Professor Lewis asserted that the acceptance of the Einstein theory of relativity abolishes the idea of the older physics that the universe is running down like a clock. According to views hitherto held all forms of energy tend to become dissipated and eventually diffused throughout space, which points inevitably to a period in the far future when the universe will come to a standstill forever. Any physical system left to itself would in the long run arrive at this state of rundownness, the degree of which scientists call "entropy." We read in Science Service's Daily Science News Bulletin (Washington):

"But Professor Lewis points out that according to the new geometry of the relativity theory this would not hold true, for the chance that the system would again return to its original state of high potential energy without any outside interference could be calculated, and that this event would necessarily ultimately take place. Thus all phenomena of the physical world are reversible in space-time. Past and future are therefore alike and there is no one-way drift of the universe as a whole. But in our consciousness time appears to flow in one direction. Our vital processes are irreversible. Life proceeds in one direction from birth to death. Vital phenomena, therefore, do not come under the domain of the physical laws. All reversible processes result from living things which are cheats in the game being played by physics and chemistry. Professor Lewis's lecture is regarded as a blow to the mechanism theory which prevailed during the past century and is somewhat in line with the 'Creative Evolution' of Henri Bergson."

how Y. Stohes may that one of the things the Upmahadia realises ment when they want to temp and to term inward" and that (a la kada.

Ly) what we know is not explained things, and only one of them. We are not along, ontides, in an (ordinal) world of regulars of things, but all the world is in ma, yet and all the world is in ma, yet

The world is not a draw of my own. There is some root of extend reality, something they about it. But the approach must be from myself, through my une would of expenses values. First: turn unward of limon that reality first & to get its values alranght.

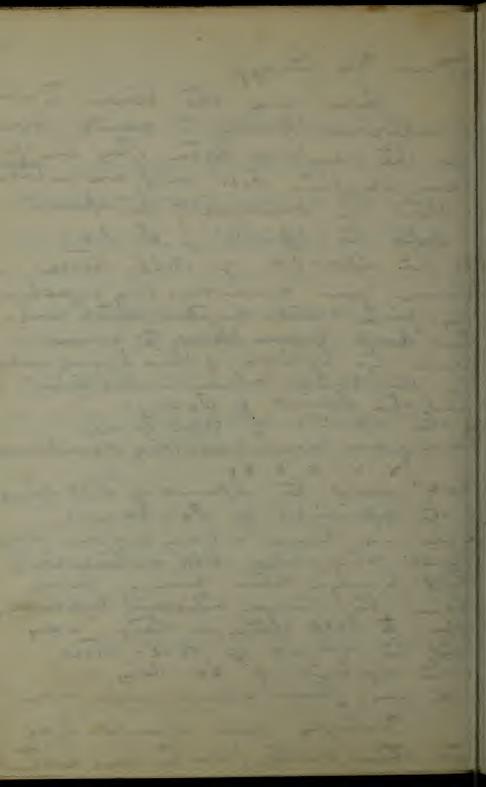
) - this aspect, imponderables, ideas, are usually more real, more dynamic o conjelling them any opterior thing or fait. Therefore the mentils are set of facts as the prime wality + lugues to point them first and to work look from them. Buides this the islies also ment to tum in a realize the atum as the center of life, - ile as the experience, ande from ofpenence.

by and in a system indicate of enter spece time together. Parloss non. 5 that is why it is so enjoyable or so complete min shiften - time gatters through use of round. The comme could be used to make time grallens though sight - eight + color alone, without form. Form would bring in expected some. Time gallens though touch could be demloyed for the deal, - purely material, the dun. has 5 I wit the only have progress a development of med new capabilities in I man as will enable him to use him exally powers more wally ? I rom that aspect there may be real progress. But surgers does not lie in machinery & material melfare at this stage of he ty. of development of a concept of h dumensions as a possible steps in Uni

behind chief suppin limited address to the descripter "my joy I give into you", it for the former of that the descripter limit . I there he presently such that it int mentioned is pullipse due to the shortness of the word to of the time that we will him, or of the word they were with him, or of the word they were in whom they wrote. See John cho B-013: 17; 14:1, 18, 27; 14:14; 16:22, 24, 33; 17:13

[&]quot;Father, I have created a new world!" - Bolyan.

Drow Her Gragg: Here are the lines To which 2 referred. Sorry I can't rememo for the vest of here. They are from Sam Waller Foss, and are entitled, Said the Spirit of the Spirits." To the sperit of all-time, "Have you seen my big machines, That don't from clime to clime? Here to lyries y this driving rods. The modern chant publisher. Said the Spirit of To-day To the Spirit of all-line "Han you seen very big machine," "But" said the Spirit of all-line To the spirit of To-day, "Tall us how about your men shall drudge their line and highlings from to heep their on their way?" Said the Spirit of all-line
To the Spirit of so-land,
"Tale on, how about your men?" Parhops you would like that other suche from the same author



Let me live in my house by the side y he road 49 Where the race of men 90 by. They are good, they are bod; they are week, they are shory, thise, borlish, - so are D. Then why should I sit in the scorner's teat as hure the cynics ban? Let me ling in may have by the side; The road and he a friend y man. There is much more of it, are certilled. The House by the Side of the Road" That is what Her. Sandhis Ashram is. With many bank, ogain for te my best wisher, in which ms. Vanne joins, Surely yours, allow a Tarme Feb. 2, 1926.

Dutistion fix-fitse by Uyaniche allette Publications, Std. Soulon. Prel. by Don't reust when your opponent purhamou, rather increase your pace in that direction and pull line a little at the same time, or vice vera should be be pulling you. Don't let lim over get the strain on you, but go with him , if anything a little factor then his pull would would come you to, By following the present you are - y I may describe it so - about catching your balance before he makes you lose it, while he is practically loving his and is without the aid of your resultanne - on which he has been more or less depending to help him regain line balance. There in an early and single manner you neutralise his efforts to get you off your balance and at the same time create a

famile opportunity of offerling a throw, The inner truth of Jim- Joten the unitor establishing the imperiority of leverage and balance, two roft, delicate qualities, over the barder, rougher ones of strength and force's -- "Knowledge of Cralame, and how to distribut it, is the mystery' which enables the fin Jtm man so coming to throw stronger and bearier opponents without any great effort or without using shougth (in the common acceptance of the term)." The author defines for fitan as meaning the roft and on the gulleant, the and of roftness. Work out the analogy to when wonwhat resistance. How in morals of combat, does my rentance help the opposent. How does he

modely aly on t? If the mode and of the balance is considered with element or will spiritual world. If I wake him have his the limber with the balance that he waster helping the defeated + handled on up to his feet again. Here the minute for love.

In commedian with this analogy and the phone" represently of Remarge and bolame, compare Marshal Forl's stalements in last from . The recent of of wictory lies in the heart of men, -- "a battle lost is a battle one thinks one has lost". -- "Those Croops only are heaten who believe themselves heaten. I.L. Vuloy regimes a Called (commons) isa onia moral superiority, a in ones consection with high powers.

Another from an attale on farming in Citl.

Monthly 1125-6.

"In America the purchasing power of the

dollar has decreased, but the purchasing rower of
an hour's work has increased.

The form rays for bolon whether he has it only to have to harden on Amelling works - we. Hence it is a followy that a former can owncome high colon-costs by menany his ownership of equipment.

a mountain or a desert, worthless as a diest ford gulder, furnisher munerale and mineral sile to do the work formerly done by farm producte and so velezue underance for people. Up to ten or fifteen years ago dreft annuals, products of the land, regurd a considerable proportion of food to produce food. Now draft annuals are haing die placed by tradore, and the grain and forage which tractors do not set become butter, meet and break. In the mains,

that food producers:

"Dostowsky " published by mater Section, South,

"The Russian wanderer needs the happiness of all men wherin to find his own peace."

The sent of the Russian mind is its universal represents."

- my one of his heroes is created out of the truth that mun shall not live by bread alone. If man is so builded that he can measure limself against life and struggle with it will death, then he must sluggle and, if need be, die. To do less is to be less than man. The time man must have the cominge of his mind; if he does not have to make life square with his brought then he is a traitor to his heny. He has denied his humanity and humanity though

demar line.

His great tooks are Cince & Princeton, The I deat,

The Pormand, The Britains (Kanamasoff.

ion, and a supposed, Culturen the Common roul and the Soul of the World on the Dismos Spirit." - Dean) up. - Outspoken Tanys. p 230.

"Capitalism is no accretion upon the body politic; it is the creator of the modern world and an essential part of a living organism." I lind p. 2.

Bollows series columbially medium puts and had to idea that there is nothing new under the sum, that human affairs must always slowly grow by appointly evolutioning ways out of the past. It peoples probable. It of minutes. It dismisses the word impossible.

en Rudyand Kipling

are loving their and blanning it on you;

If you can trust yourself when all men doubt you,

But make allowence for their doubting, too:

If you can want and not be tired by waiting,

On being lied about, don't deal in lies;

On being hatel, don't give way to trating,

and yet don't look too good, now talk too wice.

"If you can think, - and not make thought you aim;

If you can meet with triumph and disaster
and treat those two importers just the same;

If you can been to hear the trible you as spoken

Toursted by linaures to make a trap for fools,

Or wild the things you gave your life to, broken,

and stoop and limited 'en up with womand tools;

If you can make one heap of all your winnings and rish it on one turn of putch - and -toss, and love, and start again at your beginnings and never breathe a word about your loss. I you can force your heart and never and men To sewe your turn long after they are your, and so hold on when there is nothing in you Exert the Will which mays to them: "Itold on! If you can talk with crowde and heep your writine, Or walle with lange - nor lose the common touch, If neither foes nor loving friends can hunt you, If all men count with you, but none too much: If you can fill the unforguing munite With sixty seconds worth of distance run, yours is the Earth and everything that's in it, and - what is more - you'll be a hear, my son.

now. 7. William Blake wrote, "I have timed to make friends by corporeal gifts, but have only made enemies; I mener made friends but by spiritual gifts; "Compare Christs" "Not as the world grantly give I thee "Yhu 14:2" He but gift are mintual.

comider "It is more blessed to give than to receive", and give unto him that asked in the trybt of spour-time, through of worldly goods is a matter principly of grow time of worldly goods is a matter principly of your time of involves, in that walk only to see to going. But if we are really all one body in higher dimensions, then such losses a going are only appropriate, himited relative, or one not real or eleval. Try to work this out

If the compt of "force" is abolished by Einstein's great theory, does that have any implications or analogies in rabbon to alimose?

how Two similes for Cumulity of to always he are the greek legand of the authority in the authority in also a Person represent one that the least which gives much fruit puts its roots deep into the ground.

houls. We do not dang that a man who does not rangle to take advantage of the ignorance or folly of another; or to exert against his neighbor the intellectual violence of superior landweldage or

curring man profitably enter into gamb-ling speculations under certain conditions and within certain limits; but we combat the notion that there is a neutral advantage or disadvantage in a fair wager; -- we desire to expose the delusion that, though no good he done, at least no harm is done, ---Thou wouldst not take by force or shealth, What is not lawfully they right; But in the race for power and wealth No wrong is done by mental might!"
Monall. If we are to understand the very elements I political economy, we must get vid of the impression that if the contract he volumlary and the remise he mulust, one man's gam is another's loss . - - The real truth is exactly the opposite severe, for one man's gain in all act of free exchange s another man's gam. (Political Economy: Professo Rogera). a fair langain

is a mulual hampt to the persons between whom it is made. If this were not so, commence would be immed, for no man could seek his own commen cial profet without compassing the injury of his neighbor and so wolating the law of civilized humanty. But as a fair bargoin is un advan. tage to both the contracting parties, 20, spealing generally, a fair wager is a disductage to each party who enters into it . - - Gambling is the act of carlow for routing and unculom. It makes no defferme in prime ingle whether the thing openinged is tral of positive or negative value. It may be that a small and certain gain is barberest for the chance of a langer gain; to that a small and

certain loss is hortered for the chance of a large loss. In seller case the person who exchanges the small certainty for the large uncertainty is gambling . -- . I gumbling is allowable, my opponent and I shall gamble not only with one another but with other, with south in general . - . The gambling public is never aphanted, - -. Every one who gambles is therefore carrying on an unequal wonfine; he is ranged with a restricted capital against an adversary whose means are infuite. - - and the limit of my own resources results in my disadvantage. If I begin with a thousand pounds, even if I gam a million I may loss it all again; but if some reach a not loss of a thousand I can never retrieve it, for I have nothing more to stake, This is the basis of the disadvantage of gambling: there is (as it were) a pendulum swinging believe goin and loss with oscillations of banjung amplitude; the peridulum oscillates

fairly enough heliveen gain and loss, but 63 when it once reades a certain degree of lose it is held there and manage no more This slop , existing only on the side of loss with no congensaling stops on the nde of gam, is the dualinge of gambling. "Choice , Chance by W. A. Whitworth Ford. &p 206-210. Daylita, Bell a Co. Combidge [England 1886. Consider the above in relation to the fut that morey changes in calme, is blen for a rule to its owner, & the changes are wholly wentrollable by him & wholly impredictable in extent or in time of occurrence. Cen suil of modern france. To the community, gambling is disadvantagions heranse its tendency is opposed to the equality distribution of wealth. It tends to accommodate property in a few hands, making the rich

inches and the poor poorer. -- I sureme, as for a t goes, driminales the rule and annuta the speculative element in the westures of trade - . I morning is the reverse of gambling and can only be inse in that gambling is foolish . - - The profit of insur. ance come depends entirely upon the duadvantage of gambling. " -- The continned epistene of insurance companies communally muenful is a standing interes to the fact that a purdent man will commute a contingent prospect of value for ten than the meanued by his mathematical expectation. -- The insurance company, collecting toucher a great mumber of mel whe, may profitable by accept the bargain, their profit being entirely dependent on the fact that the shipmon is willing to accept for ins contingent propert (of profit from the voyage)

In the book on aluma uper to Dr Camous work on the effect of amolions on the body. Show the disadvantage of pear a ango.

Stoke unated that

The interaction of the two types of curlingtion was the manspring of rapid progress. --- The lasting gift beginsathed by the anyone to the conquered peoples was neither a higher material culture nor a superior plusique, but that which we mentioned in the first chapter - a more excellent language and the mentality it genera-ted: - "The argums", by V. gordon Childe pp 211-212. In series of the History of Civilization published by Kegan Paul 1926. Offer comme with symbols as energy courses and with adarmus mide by use of mathematical symbolisms

1161/ 21 Day Day 1916

LOVE'S LABOR LOST ON LABOR

HRISTIAN LOVE WILL NOT SOLVE the problem of class interest, says The Industrial Worker, organ of the I. W. W., in commenting on the Labor Day Message of the Federal Council of Churches; and Law and Labor, organ of the League for Industrial Rights, says that practical advice is needed more than the recitation of good motives. Thus the message is attacked frontally by representative organs of those whom the Federal Council would befriend.

criticisms of the message it might be well to mention that the churches claim, among other things, the credit for the institution of the eight-hour shift in the steel industry, and this at the cost of the Interchurch World Movement, which collapsed for lack session "involves the obligation to use such possessions for the good of all," that "the insistence upon personal rights must give way to the higher insistence upon social ends." The churches stand also for a minimum wage, for the right of labor to organize, adequacy of employment. Before going into the two adverse 28. The message recites, in brief, that the churches "stand for erty on the part of both labor and capital." They stand "for the conception of ownership as a social trust," holding that posfor education within reach of the poorest, and for steadiness and a reciprocity of service," and "for the supremacy of service, rather than the profit motive in the acquisition and use of prop-The Labor Day Message was quoted in these columns August of financial support.

Reciting that the "I. W. W., as an organization, is not interested in relicion," The Industrial Worker says that the position taken by "I. message is "substantially the same as that of Paul in the first century of the Christian era, when he declared to the Roman slaves that 'the powers that be are ordained of God,' and elsewhere admonished them to remain bondmen, to obey their

tion of labor. "The Pope at least grasped the esæntials of the flict then any more than the Poderal Council now." The Pope, we are told, "could only recommend a charitable forbearance upon the part of the employing class and patient fortitude to the laborer. The problems of unemployment, competition in the labor market, the iniquities of child labor, and the exploitation of women remain untouched then as now." The editorial recommend nothing that would solve the problems of class conin the Messianic prophecies of Isaiah." The Labor Day Message is declared to be a remarkable document in that it "reveals the infinite capacity of the Church to stand still; its unfathomable eredulity in the acceptance of social lies and economic falsehoods." In particular, the editorial charges that the message is less enlightened than the Encyclical of Leo XIII on the condiproblem with understanding and ability. To be sure, he could Paul had no message of 'freedom to the captives' as anticipated masters, even the these masters proved brutal and tyrannical.

leads through a valley of tears and struggle. None dare face Loave it to us, preachers, and stick to your pulpit. It's a more of their necessity and desperation, they will do it. The solution its terrors, unless driven. And we who are driven will do it. Marx pointed out, 'summons as foes to the field of battle, the meanest, vilest, most malignant passions of the human breast—the furies of private interest.' And you, dear kind gentlemen, are retained as advocates for the class that wants conditions maintained as they are. Your very existence depends upon them and their property rights. . . . Stick to your pulpit, preacher, the stricken fields of the class struggle are not for you. "Stick to your pulpit, preacher. You are welcome to indulge in the illusions of hope for a better world in which the Christ spirit shall prevail. But as long as a class society exists with its antagonisms of class interest, the lion will never lie down with the lamb. And your soft blandishments will not solve that problem. Christian love will not solve it. Its solution, as The making of a classless world is the job of the opprest. comfortable job."



actual progress is made by the achievement of precise steps in the men and appealing for one type and condemning another, we Christian or pre-Christian. What we need is practical advice on how to improve the existing determinators of value for specific rendered." Law and Labor questions the political dispensations in which insistence upon personal rights Less harsh in its criticism, Law and Labor doubts that any wellintentioned person will object to the principles of the Labor Day message, but it observes that "dearly as human nature, changing or unchanged, loves the recitation of a creed or a good sermon, Giving names to the motives of are told, "is a common social activity quite as old as any Church, emphasis upon social ends as over against personal rights, pointing out that the glories of Greece and Rome and the modern rehievements of science and learning have come about "under The criticism great social significance." solution of concrete issues." be of services actually was held to concludes: "Industrial problems are eminently practical. Whether human nature changes or not, they can not wait for changes in human nature. Whatever the correct conception of ownership of property may be, whatever the proper status of personal rights may be, whatever a minimum comfort wage may be, they are at least very ancient issues antedating the Christian era by many centuries. Meanwhile these questions between every worker and every employer every working day of every year are pressing ean he be secured in what he earns? How can his earning capacmeasure of his earning capacity may be realized? Those are specific dominating questions. New phrases for ancient probems solve none of them. If the churches can suggest a single nelp to answer these questions more accurately, it will have something to say to industry that industry must listen to.

ity be increased? How can he be kept at work so that the full

for more accurate solutions. What does this man earn?

ninute improvement of immediate practical application that will

the churches, rather than industry, are in need

New guide to reference books. Isadore G. Mudge, 1923. 278p. Cloth. Regular edition, \$3.25; interleaved, \$3.75.

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pared primarily for distribution through the in Newspaper Information Bureau, Washing-D. C. Small edition printed for the A. L. A. or single copy send 2c stamp to Haskin.

In working out a solution of my relation to the State (including tops) I remed being every on Domocramy. Justalin from Thomas Pomis quette to Indus, in uply to a "testing" Chy and smed to the great public about the Revolution was. --- O! ye partial munitere of your own acknowledged growingles! If the luning and he might, the first ging to me much he was so, by all the difference between mulfil allack al maradalile defense. Whenfore, if ye really preach from conscience, and mean not to make a polit. cal trobby-horse of your religion, coming the world threaf by proclaim they likewise hear arms, give us proof of your simulated by publishing it at St. James's, to the admirals and captains who are printfully ravaging our coarts, and to all the mindering miscraals who are acting in authority under him whom ye profese to serve. Had yethe houset soul of Barday Culio made an address to King Charles II telling him to stop opprasing people), ye would preach rependance to your ling; ye would tell the royal typant of his since, and warm him of elemal min. Ge would not spend your partial in welness against the moulted and injured only, but, like faithful munter, would any aloud and spare more. Say not that yes are persented, meether endeave a to make us the authors of that reproach, which ye are brunging upon yourselves; for we testify unto all men, that we do not complain against you because ye are Indens, but because ye pretend to be and are not Dushers.

" alas! it seems by the patiely (1 tendenny of some parts of your Testimon eg, and other parts of your conduct, as if all in was reduced to, and comprehended in the act of bearing arms, and that my the people only. Ye appear to us to have muchalien junly for consume; because the general terror of your actions wente uniformity; and it is exceedingly difficult for us to give credit to many of your pretended samples; because we see them made by the same men, who, in the very instant that they are exclaring against the manner of this world, are muntheless, hunting after it with a step as steady as time, and an appelite as heen as death." ---" the principles of Inalument have a dust tendency to make a man the quiet and moffenme subject of any.

and every government which is set over line. And of the setting up and putting down of long and governments is god's pendia prevogative, he most certainly will not be robbed thereof by us; whenfore, the principle trely leads you to approve of every thing, which ever happened, or may happen to lange, as being his work . - - - Kings one not taken away by merales, wither are changes on governments brought about by any other means than met are common and human; and met as we are now uning. -- . Wherefore, as ye refuce to be the means on one note, ye ought not to be middless on the other, but to but the imme in whence

now is In commention with the ilenthal

the means must be similar to the

end (as distinguished from the and justtifying the means), comider Christs

tearling that we should use this would

to express the spirit; that god is wing
an imporfest medium (the world) to

express himself. If also the conext

of higher a former dimensions in this

the reason why bluids objection of the religion (winting riche, cholding maled, it that) is important is that much acts that to make both parties replies their essential minty also to meane love. Also tends to reduce four of o change the durable of among rotal with tions. Months X non Buddha (3) the may us to work dividing to change

If when truthelions are all right the the when people out nightly town a reliable ? The spirit of realizations are personal a their realization must be personal of to that it putty? This idea was started in my mind ty Churchy of Mothers constant lundrer to the poor. Since sire + rank are only relative o in your time, little acts of hundress are as important as ling ones, a good by life of great offenence all over a retion or cty, the quality courts more the quality.

nations, through telendances or hypothey qu the complexities muchand, have made t impossible to deide whether any war is truly offerine or deferine. Even in whive-Ideal quande, possion a prejudice often observe or render impossible the making of mel a distinction. Therefore there is no justification for defensive a fighting in inclame any more than for offenine Andalion from J. huddleton humay's Sife of Jesus (Cage 10/6, 1926) your underthy believed that a complete revenue from all attachments whatsoever was a necessary prehimming to complete whith . - - a new, wich montaneity of life is achieved; the lung water wells upward from the depths and flows gonly through the newborn man; in the

76)

refund, the condition of attachment " her were to trecome rome of god; if they would become rows of God, they and all things would be changed, not gently changed in the sense that had men would become good, but reducibly, cutastrophreally changed. a new kind of life, a new order of conseconsula lugar, as defferent from that which men now have, as human life and human consciousness is different from animal life and annal commence, Between Three there's an align. Inch on aligns moulind would have Jeaped when they became sons of god. Times dut. Supple. reviewer says of this book that, It is a gift to eligion

as well as to modern tellers. also that it will "take the place among the interpretations of Jesus that wally could for their original alter and power. among other will interputations the eniener names Ecce Homo, Renons Vie de Jeure, Matthew ands her Testament fragments whally his assays on the tout yound, and By an Unknown Desuple. The rememe rays: Delicary and profundity of intuition have always been the qualities of Mr. huddleton Munings criticism; Is defeats have been those that normally go with meh sensitiveners, the delicary lending on occasion to familiary, the profundity plunging her and to inlight and losing Iself in unvertible spenla-Tion." also that there qualities of defects also appear in this life.

"If people were to learn to concern? I the world on the new way, without the old wohon of 'force', it would after not only their physical magnetion, but probably also their morals and politics. B. Ruccell - "ABC of Relativity" p 196.

how 28. Motion is change of power during a within time, change of place, margariture of time, is seen to be an alleration of length of coordinates of a point. ande from theory of growing, a point's a speck of metter, and alon. Un alon is a center of sungy (another for of nation) So change of position is notion matting motion, they know is due attention of relative cooling length of 4 coordinates (x, y, z + t) of a center of attention. Geometrusty a point is a center of alleution only, willing in reforme to space time. Cominder

Does relative apparent slowners (of time (distance travelled on time coordinate?)

depend on a vary with the aut of years coodentes observed at same trans! - 2.7. time of an alone being. Slowers of days when we are inche a commot move; apparent great length of days when we were children & dudnt more fan; relative muftiness of time when we are article, apparent macunary & feelleners I time reuse in hopinal countries where havel is slow or shight. On does d somehow convert itself with greater heat of all tropical countries, or fall that people as somes actually come more space with the sevolution of that just of the ently then those means the war. of

puople in revolving protons. a squeezing together of world lines, or an increase in our susceptibulity or aftent of observations of intersections of world Comes? The waste of energy in the world was beyond helig. Coal, crops, the going commend of towns and industries, the polintial powers of lumes _ all worted. It would take something like onefifteeth of all the coal in the globe to make good the ruderial losses. Even in peace the wester in fruition of all roots is James Faingine: "geography - World Pormer"
Wine of Sondon Press, 1924

Re coal power o machinery.
") - the United States the , we see that the modern heloto, slaves of the fumace, are replying analy, and long work on a great reale; saving is on a great reale. Oven to a greater aftent than in the Old World is man an engineer. And the energy that is round is deliberately spent - some of it in finding out how heat to rave more, not fortulously, not accidentally, but . My patient rearch. In no other land is breakly of all sunds; no hamsely andowed, if perchance, dreetly or whently, further advance may be made. - Fangrienes Geography & Would Power p 326 (4. of Soundon Press 1575)

Ford "my Sip North" p. 219
"Fear is the offying of a reliance

placed on something onlinde - on a forming good will, pulages, on a shop's prosperty, or a maluto rhadiness. that is gut another way of raying that fear is the portion of the man who admortedays his cancer to he in the beging of earthy commitmes, toan is the result of the body arming ascendency over the roul" I From of the films - sime the future is and at coordinate or pulmon - med with so much the toordust is wholly subjective may of taking the world).

Hul. I god i love a snewe of maninge to love and the time of the least of god way, of hunging the K of g on

why not develops to make transportation by many inglet conta though to sinch, as an occupation for will hope? Where should that he done hy outsides? There is a quant val of traffic now. If to could be made forter, a hundling larger house, or no recently for even doubte packing, or no recently for even doubte increase. It would enabled the world increase. It would enabled to heaft totally increase. It would enabled to heaft totally increase.

Dustations from "Puningles of Companative Economies" - Radhalamel Mulseiger 1941 Economies, Society, Suiday, Suidan W. D.S. Kny & Son, Std., Sondon 1921.

Yolt. pp 8-8

In the productive process efficiency is to be measured by estimating the rupplus not morely in direct terms of seconomic value, but also, and sas a corrective, by

setting of the energy gamed on of Suddy spent or placed beyond control. ---With the gradual extraortion of areum ulated deposits in value of the more familiar sources of energy, e.g. coal it will be necessary to surpose a social code of regulation on wasleful production as well a washeful consumplion. -- Production Can Crem oftod human effort involved in it; the test In Bone of of officiency has been the value won for commuplion or enjoyment as a suplus yelded over the cord of effort. But in the physical equation under-Type production, the human values lost or gamed point only to an incom enderable fraction of the total energy undered in the equation. Record-

ingly what is boundly speaking profitable way involve a dead natural loss and this loss may inflint great mying to the commity or the rare as a whole in the long run. In the interests of the wouldantly of the race dely, man has his allegations to Malie as the matrix of the commenty, and such obligations modere the round use of the gifts of the earth (munera terral) and rouslived ratifactions, which alone can ratisfy the Coffy Acal of meny man in the common inheritance of the south and the fruits of human p. 131 "among other unstances of aconomie degeneration, hem, in realty simplification for fish evolutionary colonnee, man he noted the return to the land and the remal of anta

crafts and collage udintes, phenon 87 and of an allied movement which walness certain elements of the old economic order, and persones their due place and meenty in the coming on of reconstruction. --p.Br. "all then lead up to the great transition - the movement from competitive - industrialism to Ihual cooperation, and from centralized structures and organs to groupformations and their coodmation p. 138 "The characteristic failures of the Indian communation, has emphasis on communal as against induidual property in the family as well as the ullage, her allachment to the land and homested, her cooperative or communal distribution of

a shore of the mome, her cooperative organization of village afe and ullage sconony, har amplassis on cooperative consumption and round tilly, her preference of man to the machine is crafts and workenmandings, and tastly la strong predelections for human and round values in the relience of round this and deals, there are the original and underlike himea. mento of I dias aconomic physicsnong. He true theory of congraslive aconomies and of egional and ulin demands that the economic type or order should progress along its own hims, preserving its spenfix in conveyance to the general trend of the world movement in scononics.

p. 142 ") - constering the economic maples, any noticel advantages of a tropual or remi - hopical people in stre of caloner, in the dank progressia two of the stime and view regarded as a protection against leat light and achine rays, or in continuous discharges of all energy, though at a slower rate, in the adaptive dishibution of reliaceous on other menetive grands in the lower heard of proteed metabolism for the mainten once of walth and efficiency, or it may be atten forms of adapta tion to the roal and characte, must he could in it favor to less then there much be recknowed, on be other ride, the advantages of abolitants of temperate or cold chinates in respect of physical handshood and length of life, a

touch up constitution, with capacity for yents and explore cell discharges often due to a higher introgramme duet world of a concentrated and sharmons hanter, p. 237. "Mountie communation for the West: Phusholie for the Suit? p. 238-9 (Re Wat) "and now there aires as an imperative med a new jumiple of roual grouping board not on the dominance ale after of a centralized power, ulide reposales toll as an industrial only from the mboduate would organizations and uses them for its own advantage, but on the reognice. how of the driver night of the original and princip constituent bodies and indunduals to find their ratifaction though concerted action, and this can only be promoted of the central

organ has for its only objective the 91 coordination and correlation of the functions of these alemental bodies, and makes the its own ushundred partherlar and: On the other hand in the East, in wind, political and industral organizahow the jumiple of sound grouping fordent intents of the contituent wides, resulting not in the concentration of power in a central organ; but in a decentralized polity, and the diffusion of undustry, of wealth, of population and of soual functions and achieve. the the life of the round organism has not been runfield to the soul-fulling deal of mere mechanical and adminstrative officery. pumple of social organization has created multiple commend groups,

and not one vail marline the the East does not rear the faline of an ompolent the or a roughtie democracy, but developer intermed ate round groups, such as the joint family as the unit in aronon ie life, the guilds and contes as industrial groups, the varias and arranas a eligios groupings marling an individual's use in the spentral rule, the pandagete and willage communities a political life. The phundrite pumple and method of communation, which is still now on an instructive hairs in the East, has to be lefted to a free, relf-consisons plane of livelon on the wais of voluntary and

not meety customary cooperation, 13 and the alone will enable her to chul the distinctive monds of an ideal that Chealens to wallow up all what and going forms of round conclutution . - - - the East clauds for a spentral onlook of life and the minere which is whim to the comic spent, and 't is only this higher outlook which can recent the world for the med pursuit of moropolistic appropriation and advoitage, mechanical officieny and your which threatens to might p. 281 Expression of Personality Forlered by Communation. - but only in the creation of groundy but also in its use and enjoyment, the expression of person slity is the essential factor. Property

5: ones to origin and to continuity to the needs of the development of personal ty, and the ratifaction of those needs. It is on the ground that state own digs and use of properly thank selfcondemned. The increase in the madiney of state agencies for the probetion of the inh, the aged and manpalles, or of philanthopie and shoutable institutions which work out average ently by wars-methods, is essentially a development in the many sine manuals are, unterd of woolsstoluson ing personal response à syscific lum logger | weeds and whations, they after curle their natural and youlaneous expression, and whilether markeney for man in the primit of a false ideal of officery which is wanteful and human values,

and underet that the undividual lines strength , the acomornie progress of the East will be found to lie wil in the duction of unegotated constitution and contrail --- not in the melulation of a de- humanized and de- roudined organization of industry, but in almed competition and materialities justine. ment of appropriative of exploiter une unpoleer. I temply, it leads to an mornous accumulation of wealth in a few hands and the application of the from my the ich. Externally; udustralian wer mechanish force and advan

tage for the exploitation of africa races.

Commende had to an equilible distribution of wealth and the lan-96 mony of classes. Communalism stands for peace and hammony in sconomic the and round life though a due egulation of competition and contract by natural and atticul oldigation as the economic motive, Caring Is bain in the fundamen. tal and primary institutes and needs of man as a progressing wolvery was being . Vol I of same. p. 12-14 Earlem and Wales.
To com: - op 12-14, 38-9, 57-8, \$76, 80, 199-203, 248, 263, 387-9, 374-5.

Quotalions from The Paychology of the Thumber by I da B. Sathy. U of Soundan Press 1926. p 91 " Interest is the feeling tome which accompanie every conceions adaptation to emendent, whereas emolion only occurs when the strumbus releases so much energy that some of it is driven to find outlets whose only value is that they relieve the temor within the system, eg pelpetation, flushing, equalities, and the helpless clending of the first . I when is breat when the self is concertaling all its energy on the where of the problem, whereas emotion is stoyed when the self free holplerly at the many of to enmount! Intent may of come he toud with motion. -. "Interest should be distinguished from currenty. Interest is, as we have very, the feeling tone which is produced when a should rel explores a complex that is to

say, when it responds to some strong of that complex. Currenty, on the other hand, is the emotion which is produced when an unfamiliar object explores the impulses to classify. ... It seems to be natures way of endling us to accumulate information about one enumerate before we med it. pys - .. Will intend - greent whenever a stimulus is being meagnated within a upstern, alterdion is not. In fuct, when we are throughly intended in a tale, we are not awar of any bending or sharing or consentrating. We are just absorbed in it. On the other had time attention always means offert, and whospular how that the effort is always he to a conflict between meompatible desires adaptive Unding and phontage thinking Our interedo decide what we are capable of perceiving in response to a parliable strumber net . - It is the pudomment interest

which deades what we actually persone. p. 10 1. Since perception depends on benowledge passeine where we have not the messang lemondedge and that we do not perseine where we have not the necessary whered. I dan of association Cry Contiguity. In learning, use all forms of association - repelation, wind, by meaning. .:) a leaving refore the calual manining try to see roman ings or to form all somble anomaline a comment intle purposes a wherels. The analonal tome in associations. Comment all interest system as for a pointle , in order to organise Cofor moring we may may that willingance counts in a lendery to inhibit ants of proud uselessness combined with the joiner of funding new paths for the energy which has been set free,

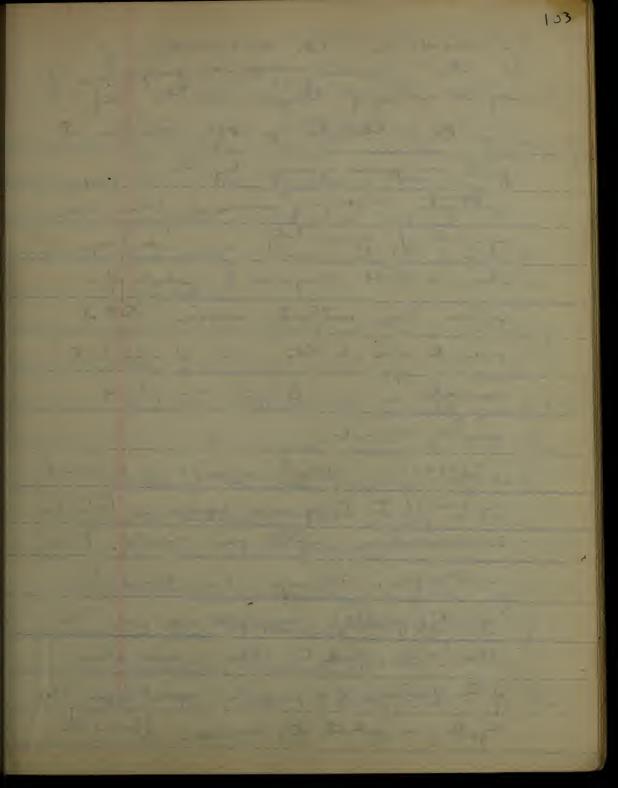
polity 4 To plan an action and to precents results requires in the more complex cases alisence of lindering inhibitions and fearless relf cirtiem as well athe meaning relf confidence, burneledge o intelligence. multide at least as unportant as power and browledge, and the less gifted person may much when the more gifted fails, nimply because he lumous how to set about his tack. Teach dilden to plan a systematic attack on any gualibra whose solution is not olivious. also teach to formulate all steps or onle-problems unrohued. Solution of each publican & subspiolin regime talk mouledge & constructive power. . Muche all elements communication In miling constructions or rolling problems the tendency to white useless impulsions accounts - part for king

superior ability, for I downs the energy wach to produce fuller engram ats , and thus increases the change of funding a path which will will be will to better results. an introm from to make use of pattes which have so for only had a a concept is an tem of emitial character and inthout must be always a preliming basis of personal commele experience containing coandealile regulation. p 240 Claimprealion of converts. the moon tendences which are respondly for the growth of configurations are, as we know, comen ed with (1) the grouping of objects

Brief English Systems, Inc.

1 madien am. Myc.

Broshlet a Spudentling, the halmed Shorthand.



in accordance with our weeds and (2) the recording of much properties of objects as are of interest to the rely Re authunte p. 249 children at find recognize groups by then form, without becoming aware of them as aguiloss of quantity ". .. " a slage when a child recognizes a whole of a certain we without realizing that I ones to we to the units of which I counts. Object concepts a quality comments. - or 252-3 Oliget concepts are produced in our efforts to group experiences logether in accordance with our needs. They me, therefore, always class concepts. Property (quality) concepts are, on the other hand, dul to the realization of the efectione of a property agent from the objects in which it occurs, themethe

primary justerly consists sland for unque ofpenemes. Some good dayles on undudine a ledutine methods of reason to contribution on mathematical admition, fulin King" p. 273 "This proves of discovering a property or law of a natural class is technically known as the process of p. 282). industion the propertie of the individual cores are assumed to have been ascerland cornedly, and the aim is to discover some excelled characher of the class to which they belong.) - deduction the executial Iranulers of the relevant classes are assumed to he known correlly, and the aim is to use then to aliseoner the properties of a partiala dindrale " p 287 The walm of a hypotheris is that it confine the meetingation

uthe varouable lumbs by gring ise to To the philosophie a force may be regularity of certain phenomena," pp. 314. Belig as a valued possession "The fact that he (a disputant), distants It (his bulid) so ungorously proves that it salesfies a strong need within him, a need which is the expression of a dominant complex, and which is for this reason able to belock explore within all und configurations. dence the only way to deal with him is to awaken within him some other desue which will produe a deferent form of belorhage, and will have enable him a consider the other will of the question. We deine on helief bon (1) om own personal experiences

4 intentions, and (2) the assertions of persons or aporps of persons to whom we are for some serson ingapatible"

" when a helief has had time to heave will established, an allows on it lends to be result as an allack on the dignity of the group which tolds it, and the authority complex -Alex so show (expecially among the rank of file of thinker), that the were age of a thought is healed as an way of its reality when, "Remons tend to herome rigulos "a reason may be definedas an oference from aproperty of the class to which the problematic and belongs for the purpose in had, - - -Resons are assembly lows for

Sign is meanined not by years but by years time is a prolitices, and in this sense time is a mere elucion. The light in the stay has pelings from a little solver with the tagnety of men and the let in the server to The cutoling yell of a mind. 16.1926. the day, of a many bone but told metter the day, of a many bone three or the second and true, I should allow me many with to my smoothell bullday than y thinkely.

I Foods made on walk of the independence of the independence of grade into and of grade information with make if you in the walk than space? The company are time walk of propological differences between time or process make the call of the company of the company thereoned is also between time or process was the company of the call of of the call

musued to the deliment of rome of the

fundamental and elemental value of life In the East the increase of officiency; industrial and political, has been circ sailed by the restricted material and social needs metal to the pendian natural and Instornal announcent. Race psychology has led to a greater emphasis on the ratisfaction of the few primary mude than on comforte and Impune (which multiply beyond huits in the West), and of the intellectual and spiritual mede (which have been relegated to the bodroground in the West). The instorious conditions have favored the develop ment of petty republica, characterised by a high degree of social autonomy and manufed growth rather than the organization of a central governing power. not wedded to the ideal of more efficiency, folium and quantity, the East has found scope for the unavisted meresse of the

complex values of life, has sought and und-being more than quantity, and well-being more than mechanical effecting, and, by the emphasis of natural relationships based on pumany needs and instincts, rather than contradual ones, has hut up a soual faline where progress is achieved by sportaneous groups - action and not by state could and state ulesference. In her social organveation the norther tast tras heen guided by her malmal until which is stall the imsdom of mature, ly he strong human sympallies, and her communisher and collection istic sense which have welded auton omous induduals and social groups into a harmonione coopera tion for the Common realization of

the ends of society, ends which are quite in huging with those of Universal Humanity. Rousseaux famous dratule on combration everywhere in chains, is becoming more and were time of the West, where rockety, in the pursuit of a mechanical ideal of efficiency, is ignoring the time interests of organic officery and culture, and for that end is stretching its himle, like those of an oclopus, into those domains of the provide personal life within which the inducation is rightful somerings for the imperative need and malienably ight of relf- valuation. Social grouping in the West has been determined about whiley by the insteads of appropriation and aggression, manifested tinty and exploitation. In this round releme the concerte personality has

even relegated to the background, 113 and only a fragment has been higherstatused are the time individual. the outcome of a intal clam in the duction of natural and human rule. Consequently round grouping or strateficialism in the East always tende to ensure the ratisfaction of the Cotality of human interests that constitute the personalily. In industrial and political lumen, which is vally the management fle affairs of men, or political, does not mean the rame as the handling of trong personalities, indundualities or groups. Trusts and cartele, federations and empires, may maply a lagree Jeffreieng; but as industrial marker of work

and life, and hamper the originality of creating genine, they in their turn of general whole societies under the steam. Toller of dead routine and uniformity, and, in the present of seconomic and adminstrative officery, destroy the conditions for the free realization of the totality of needs and unleverts of indim. dual and social units. The commundian of the East has achieved efficiency in its own way and, in adoptation to the simple but total needs of inducational and round life, muted to the aminoment; it has secured eronoung and justice by a healthy and diffined distribution of wealth and population, of work and lessure in a well organized and effect ystem of agricultrue, ate and crafte; through deculation in administration

It has developed the autonomy of 115 local bodies and assemblines to an by to emphasis of the primary value of life, of luman instants and nympullues, of a social and humanista valuation, it stands for much that is wolle in anyonyment, for the culture milend of the bare nateralistic and mechanish deal which has given a wrong hand to the combration of the West." --pp 38-9 Ituman and Social Ideals of the East. - The East does not believe in concentration in any field, in politica, in industry, or in round ife. The East Culienes in the diffusion of wealth the diffusion of population, the diffusion of production and the induiduality of production: She holde to a high

degree of economic democracy The comments to every exteren to participate in the spential as well as the material hareful of civiliration. To accomplish this who aims to pumpy competition and elevate it to a high hour. She would allow private property but destroy to aggressive, anti-social character. She would not allow minute property in the public util tree, the complex ools of production which are beyond indundant use. She would establish a code of economic dulies for an effective social control of industry carried on in her collages, fields and worldshops. Everywhere she would coordinate private enlerprise with round good. She would utidue har characteriste poup

organization into the management !17 of large-scale underting, organize it on the lines of her commend rely government, and make every worker a relf- governing sevent not of a socialistic state unt of a democrabe federalion of relf-directed workshops and guilde. She would thus elimente the roudid turamers of maling profite and avoid the division of industry into clauses. Even when industrial conditions each a slage where indudual amount enterprise is an mentine to scononice progress the Test would emplaine by communal character of her wednesty and economic life, and aim at giving the ordinary worker means of expression and chance of responsibility in commend wolishops - wollshops not

owned by indundual entrepreneurs, but owned and controlled my the including the worker is consisted of his creation without which consciousness work's at west a dundging, and degrading to intellect and character; there cannot he any great drapauty of wealth the tooks of production not being so elaborate and complex as to herom macamble to indusdual producers, nor can then be so many intermed -. comes and middlinen whose parasitism might warp the people from the time haves of character development; finally, melustral denous will begin at the bottom in the self- governed workshope and other places of "The labour will have control

quat factor in elevating manhood about all, the East Caliens in the human and social value of ingricul. time and collage production; here population is not huddled ogether in an unclear environment; and nature and home exercise a pp. 57.8. Civiliration the Common Property of Humanity. -----Emopeon races embody all the ideals that confirmation implies. Cimbration is not the monopoly of a particular race. Combration is not rainal and parlendant: I is the common property of humanity open to all race in propor. ion to their respective aptitudes, Cimbration implies the harmoneous

syllens and morporation of all the different types of author that differ ment of world - lustong each race has wolved a district type of culture. To one type of culture can give full and permanent ration. failin, and get it is unpossible to combine in one putualar race the different types ogether: the anna and life values are so contradutory. Cimbration is like a parte-coloured garment which covers the valuedwere and brutistaners of tumanty. Each of the many-coloured warp and meft threads in women by the evolution of a particular ace - conscionmen. You map one particular thread: the whole gament love to beauty. You force and cram one ul of ideals,

be they Emopeon, Butish on 121 allactive. Each colon is comple-mentage to the sext, and its alisence mans the hearty of the whole, you suppress and oblitered one type of culline, and you remove some knowly interesting and altractive theede. You rend assurder the uhole gament. But universal Command and be clothed. The partiales were will slowly re- wohn the type after a pried of forced interference and inhibitation, and means and restone the Chiend in the centures to come . -- . Rainal type are conduitly though slowly changing in exponent the ominonmut, little plymal and round. andst om diverse geographical, Undowed and waish conditions, each race, combred or hadeward, is

ending a phase of Universal Her p.80. Value. Similarly, the apposition between the cost theory and the utility theory of value rests on the failing to discern its round land which has led to much pointless contioner my to in the wint. Value is essentially a social conception. The marginal cost around which values grantate is not indundual cost, but round cost. The value of a commodity is due not to the labour of the individual who has made which it for going to under i.e. to the round sacrifice which it is going to rave. When we ray that indundral cost of production fixed value, we really mean that it express or the value that is fixed by round forces as a inhole Smilarly in exchange, the equilibrium is not between

the gain and pleasure of the individual, but between the pain and pleasure of the Communalism as Social Co-ordination. - "The cooperative routy is an association which anybody is free to join and. In the case of the ullage commonwealth, the occupational guild or worleshop, class or busherhood, every individual must accept the rights and obligations of associated life both as a produce and as a consum as of values. The included must world for the guild, the class, the community and the diverse function al groups to which we helvings, and the round organization must be meh that round service and relfish service would be coordinated untioned deliment to enthren. I'm coordination of undundualism and

collections means the coordination of round service. In each individual's sergama, as also do his family and his functional groups. Communation stands for a new self-interest of the individual who puts his family before limself, and his community hefore the family, because his share of what is done for him hy the community is of far more walne to lime than what he does for himself. Communation standa for a new co- grandwardings, in which the supplies of production is relimined to each undividual to develop his individ wality and at the rame time com educational ands to promote wellbeing for the individual and for

souty - a co-partnership in all
the complex values of life under the
impulse not of an extend authority
ant of an internally imposed round
or moral code.

[continued on p. 133)

In relation to the the relation between alimen a voluntary inflying, compare or covider & ostorewsky's allihold to that at Buddha or Cita or k.

modern machinery has created instruments of precision which in huma have been of great service to advancement of mine - e.g. spulsoscope, veries, ere. Sother a plane have been the two most important machine tools which penalted invention of automatic machinery.

and the K. of H., is that it lives almost entirely in the present, Nows. 'The K of g. is at hand", - is willing you, (now). The division of time into part present & filme is a characteristic of obsession with the hunted your time would. If we live in the Now, it's more like thematy. This too up also with Be not anxion concerning the

Joseph Comed "Chance" by 127 of Panny of is the fall of marland, and if two trainings thrown together, undually attracted, result the recently, fail in underslanding and voluntarily stop short of the the sulvace, in the wolldest meaning of the word, then they are committing a sim against life the call of which is simple. Perhaps much and the pureliment of it is an morrow of completely, a omenting, forcibly loctures unvolution of feelings, the deepest form of inffering from which uded something riginfrient may come at last, while may be commend or heroic, my he madness or wisdom - or men a straight if desparing deusson.

From Comed's Sold Jim.
"We wonder in our thousands over
the face of the saith, the ellustrious
and the obscure, laving heyond the sens om fame, om money, or only a and of bread, but it seems to me that for each of us going home must be like going to render an account. We relum to face our injuriors, our landred, one friends, - Those whom we olvery, and those whom we love, but even they who have rether, the most free, lonely, messimile and hereft of tree - ever those for whom home holds no dear face, no familiar voicemen they have to ment the sprint that dwella in the land, under to rlay, in its am, in its valleys, and on Is uses, in its fields, in its waters and its nees - a mule friend, judge and ungerer, Say what you they

to get its goy, to weather it grace, 129 must ouch your revail unth clean hands, let I have to clear beaver, to thome in your grasp. I think it is the lonely, untlant a friendle or an affection they my call their own, those who return not to a dwelling, but to the land Iself to mut its desemboched, eternal and undrangable sprit - it is those who understand thent to seventy, its saving power, the grace of its recular ngtil to om falality, & om obediene. Jee: few of us made. stand, het me all feel it Chough, and my all without greeplin, Creame Choa who do not feel it do not count, Each blade of

grass has its spot on salls where it draws to life, its changth, and so is man rooted to the land from which he draws his faith together with lie lies life."

From Councils " a Familiar O'refere to Some Remenseeres, "Those who read me know my connection that the world, the enjoyal voiled, reits on a few very myle as old as the Cille. It rests, notably, amongst others, on the idea of Fidelity. --- all claim to your righteoneres avalue u me that room and ange from which a philosophical mind should be free.

From Tales of Unest - The Relun

fath and love - faith in a faith "On deal is often but a flaming There are those who may that a native will not speak to a white war Enor. No man will speak to his markey but to a wanderer and a fruit, " him who does not come to tend a to rule, to him who asks for nolling and accepts all things, words are spoken by the camp- fines, in the should whitele of the rea, in wende villages, in certing-places mounded by frests - words are upolien that Take no account of lace or colons, One heart yealer - another one

listenes, and the math, the sen, the ship, the raining would and the string and here also the fulle the of the hundre of life." Tales of hundred hips." "The wisdom of the heart, having no concern with the exchange or devolution of Cleones any more ton with the defence of prejudices, has no random words at its command. The words it pronounces have the value of acts of integrity, tolerance, and compassion. a woman's time I endenners, like the time would of a man, is expressed in action of a congruing land." - Nostrono.

,33 "Comparation Economies, continued from p. 125. of this wallbook. pp 199-20 " State roualism don not ratio by the ideal, for its beamountie machinery will bring about wooden rouline and dull monolong. In spite of the social advantages of the state organization and control of talon, and of the conditions of work, state roughour cannot but be hampel to the development of originality and untiature, and will ullimately and in technical conservation, and a uniform but low average of medustral and technical officery, In the Tast sagain, the state has never touched more than he frage of sound life. This is at once the cause and the effect of the wealth of her

rely-governing and independent village communities, guilds and their unions.
The nationalization of industries, the burrante organisation and the regulartron of the conditions of production, dia-Indution and trade by externally impored laws, will um counter to the lines of vistem round evolution in the part. Cooperation and syndralism also have their ments as well as their defruence. Cooperation lends to extablish a solidarity of the interesta of the capitalist and of the consumer, But the great defreening of cooperative conomy is that, in its zeal for the merene of the davidend for redistribu-Iron as home and profite among to commune, it is often early to exploit the aloners. In some of the cooperative industrial establishments of

the west, the labourers are chon 135 ically effects a solidarity of the interat , but forgets the commen is a comprehamme deal which can affect a winor of the whents of the produce. er, the capitalist and the consumer, interests which have been required by the precent industrial order or rather anarely in the West." Communalism aims at amalgam aling all the three interests. The community which will dued Calona and employ capital in this deonomic whome will also be the notural quadrance of the rights of produces and of commerce. The while both cooperation and syndroulism will not be able wholly to prevent udustral stufe and class conflict,

and have to depend on the state as the arbitaction and grandian, communication, which whallishes and perpetindustrial intent, prevents industrial disputer and achieve roual progress unthout the mediation of state laure and regulations concerning industrial life. Communalism seemes the advantage of syndrealism by recognizing an industrial or agreetheral unit for purposes of government. State rouslism or a for humanitale organization of whiting can seeme an average muchanical officeuney, but it rapes at the root of under Inal multitue and enterprise; and, by reparating the Calonier from an interest and entlinerum in the work and its management and the imprenative meenty of relf-duction, it wolates the justice of private property. Communal.

iam allows admidual nights in 137 majerly, but emploised wind interest. the mit of commend activity is a functional mit, an again of again and industrial distribution. Commendism slands for the duct control of the laborer our his work and the management, and for an equilable demarkation of industrial and rocal rights in property. It stands, there for for all-duestion, for the unarrested development of the creature unpulses, for art and craftsman slip, for the expression of deals, and the happiness and dignity of labour Communation ensures the advantages of cooperation by regulating undustry in the interests of consumers. But, unlike cooperation and rade unionen, it does not make montenship of the aconomic organization of compulsory for practices

alion in its special herefits which do not correspond with the confits for the economic organization is meant for all. It is the regulation of undustry by the commenty in the interests of all as commeners, and not as representing special or efelusive class interests. On individual works, not as representing the interests of his class as the laboure, the conmuse or capitalist, or as representing the unified wherests of two of the above classes. He is there are a much of the community as a whole, and his udwidnal udustry is a dured means of communal remine. That is wanting in syndrealism, which is in consequence coming to be associated in the west with the red flag and news entroneny outlimbe. - -- The prim ciples of my discolumn and gild - roughon

so for as they comme with those of 139 communation as regards the ecogration of a trade or melisty on the mit of government, with some kind of hour will applicable to Class when when we will be the wind of the contract and lunge special machinery have to be used, eq. railway, ship - building won and steel admids. In there the advantages of lange - reale production and organization, and of contralized management, are so olivious tent the communal upter well have to be modfiel in its application "Commundan in Clima and India will thus remain and trand the existing would had thou and evonowice anangement for the organization of large autonomone local association and guild more, while the interwearing of conflicting economic interosta in the local bodies that will as

now represent commerce as well as producers will be the best description in indus. tial citizenship. For the chief cause why the present repter of whited morism or ingularism comes into conflict with the state is the grandian of commune, is that they hoth neglect the integration process at the bottom, but by organving Coloners howcontally or whilly land to the comptalleration of class-feeling which make reconstration with the ights of others difficult, if not myor while. There, relf-government in industry on communal lines bear when growing of industrial peace and justing than that on guild - roudest or ryudialist line. Communation agers unte Socialism and Syndrolism as a plan which eliminates the undermable conditione which result from the use of capital of indudual owners, competitive by recling profile; it offers, however,

not an meomplete or revolutioning 141 but a concrete and prached program for reconstructing undustry of rounds. It is worthy of the most allentine which in the wait, and of development and expansion as a where of life in the P 248 -- But the commend withouts and organizations still preserve a remarkable utality in India, and wer today me fighting the effective weapone of the modern state and the forces of the present industrial revolution. The lape of saving the economie reluction lies in conserve. ing and developing the communal sense and habite as well as the organizations to told in cheek the disruptive forces and tendencies of modern industry, characterise. ed by an unellucal competition

and an anti- round undundualism and to furnish the hairs of the would faling in the coming industrial order where the apparent conflict believe the commun alism of the East and the competition of the west will be not at rest in a harmoneous realization of the ands of round well- being and culture. Communalism not Unprogressive. Western under , though they recognize the place and importance of communal institutione in the early beginnings of round evolution, think that communal instructs have now onlyown then uses, and that a rehabilitation of there in alter day social motitutions is bound to be accompanied by shagnation and degeneration. This is due to Clair him and prejudice, their partial oralgine and implement investigation. It is for the waron that Western observer

are impused to me the use of 143 new willage communalise, relf-comof those which India had known from very amount (inner.) on the now chand Colony, for margle, the ullages are developing to self- suffice. ent unto with the work of regular wellage players. In pearant wellages the arlesans and raboners are usually drawn from the parent ullages of the grader, who prefer association with hardday dependents, not only become they know and had them, but also herand much dependents necessarily tale a part in all the great ferlivels and ceremones of their times . - - - -In the village there are not closeotypid forme but adless vanielies of social and economic cooperation for the defence and promotion of common interest. The shilloleth

that it is the individualistic types of routy that are alone progression is to be discarded forever. I can alone can communication is a constitute principle in round experients in the rest in directed towards the ands of progress.

p 261. To the udgerous unlage store or Marmagola, storing for energencies a reflerent took of pudding for reads as well as for food, may be added golas of cotton, jute, oil nede and other raw materials of the ullage which will be utilized by willage anheans and udustrals, as well as golar of goods which the ullage cannot produce. I wither development would follow in the direction of the federation and union of such stores from inlage to village and from district to district, and then affile-

'ation to a cooperative wholesale 14' apporting and importing society as the central establishment. "-- "The communation of endit, and the impress of impremente and raw materiale on a cooperative many well interest the profits of the middleman and the capitalist; the commend control of grain sport will present exploitation by graindealers, and equilate trade and commention in the streets not only of Trales and produces out elso of the whole commenty. pp 587-9 "Humanity has, indeed, mented throw in the ages symmetries in all their gulation of condity and fine ness under the impulse of social needs and instructs. From the simplest and condect to the most complex elaborate apparatus of social or socio-light

futions and symbols these mented, the one persistent cuterion in every age and weny region is the adaptation of the means to the and relatively to the state of culture this is the truth of values as appoint to the truth of facts, and it would be futile in any round analysis or many to ide the tight home of a priore concepts and categories, has they magie or mana or esolene doctime, and trapple on the wich and exclusion of mythe and folle- love, of symbology can hageolaty in the imaginative constructions of man for the satisfaction of walnual and social metula. Popular religion has not only contributed to the ordering of the daily life and rumstration of human and round wante, but has also interpreted the lung touch with rature, in forms of

ceremoired and returnitie worship 147 as well as in mythic creations of gods and goddesses. 'Group gods and Communal Warlip. "Each udundual group or community has rought to represent Iself as being continuous with the larger forces of the corners. Thus, each Iself concerte by growing expression to all the natural needs, religious, aesthetic and intellectual, over and above the stritty exonomic. Each gild has to own gods and goddere es, its particular form or mode of aesthetic organisment, and lach its soiro- economie tradition. And in to parlicular festivale all there duese rahual needs meet in the confluent onlyoung of the "The arliame and haden have

their spend derties along with the gods and goddesses whom they worships in common with the masses of the people. - --- The machine of worshipging the instruments of ones calling is universal in I madia, The hadens worships then bookse, their balance and weights. Even a gleaner or a range in Southern India is often ran to how hefore her notele or have hefore she haging her work . - --"In a multiplinity of guild faits and fortunds, as well as of caste gods and goddenes, we find the strang out of the life- unpulse in diverse channels of concrete and partrailer satisfaction again, not infrequently do me find that different communities meet on a lingter plane of windowty as justingtante in the worship of a

common god or as hollers in a common reasonal festival. justine reveale trely when we peop into the roiso-religions life of Werlen industrial organizations and commuller. Here each group grounds tell on mere economic function as of it stood in no need of establishing Iself in the Enger life of nature and cormon. How more tolerable would have been the life of the trade uno, heat exchainely on the adjustment of wages and the trans of below, if to constitut groups could meet in a commisso of roule in a commo fortual runnstering at once to the religions and the aesthetic life. ----) the whole concrete and creating personality cannot oppress Iself, in the rouline of daily life, impulfilled

instance and partial interests will stand out rebellione, full of potential-tice for round disruption and individ. and separation. It is only when the group wherests orient Chemilus in the comos, only when life as a whole, of andunduals and of groups, finds its channel of fulfilment, that queste volidating of function and purpose superiore and the forces of drawed and rebellin are it it wit In the scheme of Indian group life we and the millings of an intention allerent to combine the expression of diverse interests. Thus in the industrial gulde, as well as in the agricultural community, which is, by far the most important and externe group, we find the elle and flow of life with the elyline changes of maker," If a Seasonal Federal of the Pearent,

Industrial Materialism Divorces 151 man from Matine . - " There is no doubt that under modern industrial and social conditions the life of the people is gradually being divoral from nature and the clemental forces with which man is surrounded. Machinery, sevence and intelligence more on the unfere of the earth, and as the klements do they uplimed, oblituate and areale, but man finds timely in isolation. Ite loses touch with the earth and the elemente, and, though his mastery over value gives him self confidence and even the joy of creation, he loses the enjoyment that comes from the friendships will trees and stones, and from playing with the elemental forces of nature, in her reasonal play over showing a new and interesting mosel

to be receptive devoter." "On the East a assatue realroad clime, and in the matrix of that culture, the middle east in India, among her various stocks and rues we find a lung touch with rating or a mark of a humane cumberation which had ant tell off in a remote part from the savagery of primitive naturalistic race with their cloddshuen and their stoled usenabilty to the trigher uniquetive and aesthetic aspects of ralines life. In their races the primitive naturesendulity of instruct --- has preserved a closer affinity and veriamilitude to malures own life, in all her variegated moods, than has her the race with the Helleric theogony and mythogony giving as

authoromorphie and author - 153 populline cart to the personfield natural attributes and phenomena. But whether in the form of the plane. alute nature religion of India, in which a strong phashe magnation revelled in the creator of symbol, of the one-in-the-many and the many in the one out of the watercale formulad by the life of walne, or in the form of the Greek Pagamen which row the sulhouther of man against the back ground of maline . all there nature reachouse are how your in a round downment dword from nature and natures force. The scoronice and word njetem also no longe develops human relationships. The elation of simplayer and employed and to love all humanity. The working men no longer understands the

economie machinery. His presptions are dul But nature count he moded . Edneanow materials of thought and image mation in the denatured city. Coming Remaissance in Pelis ons and Social Sile. a neo-matural-'and a neo- authopomorphism will restore the nature reactions, the loss of which has dentalized the working mon and tempted him to find the offentenent his nature craves by the artificial strumbers of vince. But, in this renewal, authoromorphism and Jaganism, phuralism and progmatin will each have to solisty by ethical needs of he individual. Noting. worship in to renewal should not knowage crowding rulemsson and alget four, but denice the inspiration from the rely-confid-ence and self-knowledge that man will have newly acquired. [continued on p

destations from J. Meddelon 15's "maray's "Fyrden Dostoewsky" - mere martin secher, ondon. p.70 all his life long the eye of his soul was turned to the contemplation of Pain. de a voy, re had looked upon it bravely; we find words, your as a die man, were directe unspired by the life-long contemporation. Ill The questions which all philosopy has usued when fronted unty thing reality were you tend up by him; In went and the sending of purito on the devel of air sol than the proposer; he daved to are in another war: -e dared ? believe at an must are the comment , 5 put to the sometiments of the o and a make his metaphysics the lutter bread of the entirely D's attitude toward Christianity is stated in one of in there as follows: "San a wild of the age a wild of delief and respterion, and mobility anded I wow it - shall remain so untit the end of my life. How tembly it has tortund me and torture me even (now) - this coming for faith, which so all the stonger for the growthe I wave against it! And get you gives a sometimes moments of perfect peace; in mel mounts I love and believe that I am loved, In mich momente I have formulated my cred wherein all is dear and holy to me. This ised is expeedingly simple; were it is: I believe that there is nothing toures, dages, more sympathetic,

more perfect than the Samon, no one else like Him, but that there could be no one. I would even say more: If anyone could prove to me that Christ is outside the tuth , and of the tull really did exclude Christ, I should just to vay with Cloud and not will the tutte. .. P Commenting on this Annay mys in part; " He had looked upon pring therefore he must denn God i nay more line very love for Clint the Man drove him to get more prossionate devial of the dimente --- That suffering which was so the crowing implere and represent sording of charity & want for the relieve, is for the could of melies the stone of all offense.

"Deep down in his philosophy lan p.39. ordinar 'ce in some some amount. The my it is this; what most people regard as fautastic and lasting in immedity, I would to be the much essure of truth. And observation of every day trimalities I have long severed to regard as realism. It is get the seems! --- But for Doctoevely only that was val which was factuate, in other words, only that wheel was the right of evolt in The wind of more against the yours of life and the crow laws or believed and cruel rature, p. 25. "Cimbration," he mys. develope nothing in non save on added caracing to see inquestions and we might have added, and to think upon the imperious the bay

159 I sha amon commet the in 0.97 pp 98 - 179 " The logicion will ray that the distinction of the greent human consciousness and the creation of a new life, wherein spirit shall no home he divided from body is compad to no thought; - the thought in them they will my is withwholl It is the contraction of and inthibable thought Dosloev ship yest work is midded. -p. 200 "I'm one of his last tetters Doslovsky refer to a sentime of Vadinin Solovyor, the Pursian philosopher, its in the youth we freely Dostouchy's draight: "I am from commed that markened Imore more than it has

littlets regressed wither in polishoppy on att. " " the on the me," Doe. towny alde. p. 238 " Christ was for him the wheat of Summan action under the present diapersonion; but the way of Clinet was a solution for conduct and not for Conclusion of quotes from underjee's Companative Comme, (for \$154 of the book) "Symbols and mays will have then values continuously re-interpreted and their meanings and purposes untally realized so that they may not degenerate into mechanical routine and dull formulae, or turn to anti-round

uses to the declimation of the 161 heen so often the case in the medeacoul period of India as elsewhere. The fail a that polytherm and symbol aly have then districtive uses when by the spirit; but this can only be secured when then is a free creation, use and remembed by the spent of man, admy as a rely common , reflecting intelligence and not as the tool of a marlinful mage. Where the mellest waves before the righting of the Infinite and yet the interne emolion renders impossible the relieat of the soul, religious sym tols feely ance, as fulfilments at one of the haffled wellet and the thilling heart, and make the world aline with commissions of

"Hey will do have their presument social values; first by amorning in minutes and dignity of character; and, recordly, by transfiguing indudual and social relationships in terms of the one and all-sufficient relation with God, which will a create routy by efforts towned the climination of the pounty, suffering and vice of ones fellowan impured by the ideal of establishing a provider or lasth here and now. as in the relationship with nature, so in the relationship of man in routy and in industry, the commend conscionence will express trely in ever-renewed signbolical observances and institutions, in intes, sacraments and ferlivuls, sublembre of one common human.

ASPECTS OF SCIENCE.

ASPECTS OF SCIENCE. Second Series. By J. W. N. Sullivan. (Collins. 12s. 6d. net.)

Mr. Sullivan's papers deal with various aspects of science and of scientific method. Mr. Sullivan is among most successful of interpreters of modern currents of thought to those of us who are interested but can claim no specific scientific training. He is not a popularizer of science. though two of these essays—an admirable sketch of our knowledge of the structure of the atom and a lucid interpretation of the concepts underlying the theory of relativityare popular expositions in the best sense of that phra e. His concern is really with other things. What he seeks to bring home to us are the methods and ideals of science, the rules to which it conforms (" the rules of the game," as he calls them in one place), its relations to art and literature and the life of man generally, in fine, the nature of the "explanation" (if that is possible) that it may be expected to give of the universe. Besides these topics, which take up the greater part of the book, there are a couple of essays, more literary perhaps than scientific, a paper on the position of men of science in the community and a criticism, trenchant and destructive, of theories of psychoanalysis.

The days when science dealt in "causes" and "effects" are past. No longer do scientific men lay down "laws" to which nature must conform. It has been found philosophically sounder and far less embarrassing to the scientist (who wants to get on with his job and not to embark upon metaphysical arguments) to look upon science as a "description" of what we find around us in the universe, a résumé, as Professor Karl Pearson has put it, of a wide range of the scientist's own perceptions. There is room here, of course, for a "law" in the sense of a formula which resumes a wide range of relationships between isolated phenomena, and the discovery of such "laws is the function of the disciplined scientific imagination. But a description can be given in many ways; and it follows equally that a number of theories, each of which will resume all the phenomena to be included, can be propounded. There is, in fact, a certain arbitrariness about it; once we come to look upon science as "description" we see that it must be so. Mr. Sullivan brings this point out admirably in more than one place.

We wish to bestow order and coherence upon a certain region of experience, and we try to do so in terms of certain fundamental entities and principles that we have adopted. We prefer some schemes of interpretation to others. For instance, other things being equal, we prefer a simple to a complicated scheme. There is no reason whatever for choosing one rather than the other except that we prefer it. The Ptolemaic theory is abandoned only because it is much more complicated, when applied to modern observations, than the Copernican theory.

and again :-

Our criterion would be convenience. If we found that by adopting non-Euclidean geometry we could explain a great variety of phenomena and that by keeping Euclid's geometry we had to invent a whole host of special laws of nature for which there was no other justification, then, since all geometries are on the same logical footing, we might prefer the non-Euclidean geometry. Now this is what Einstein has done.

It would be difficult to put more clearly than this just what a scientific "theory" is, just how different it is from the old notions of causes compelling phenomena. And it follows that, as we are at liberty to choose what scientific theories seem most convenient, there will be room for individuality of choice. That is just what we in fact find; and Mr. Sullivan makes the acute remark that Einstein's theory is not accepted, or at most but grudgingly accepted, by some scientific men, not because they are unable to understand the special difficulties it presents but because they do not like that kind of theory. He reminds us that it was the same with the non-Euclidean geometry which plays so important a part in relativity theory. Gauss was the first; perhaps, to see that Euclid's parallel hypothesis could be denied and yet a perfectly self-consistent geometry structed. "But Gauss quite realized how staggering, how shocking a thing he had done, and was afraid to publish his researches." So even in science we must not, it appears, think unorthodox thoughts. It is not done.

A great number of Mr. Sullivan's pages discuss the theory of relativity, and the consequences that appear to flow from it. That is because he sees in it, and rightly so, a great revolution in thought. Descartes had exclaimed, "Give me matter and motion and I will construct the universe." Newton had assumed that the ultimate entities, i.e., space, time, and matter, to which he was led by his mathematical analysis were ultimate realities. But why, asks Mr. Sullivan, should we suppose that what is mathematically describable is ultimately real and the only ultimate reality? Why should man's ideals, purposes, and desires be abolished from the scientific universe?

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It is not as if a description of the universe, including the mind of man, in terms of matter and motion, had been given, or even promises to be given. The materialistic position . . . is as unintelligible as ever it was. It is sufficiently remarkable, as Newton would probably agree, that a description of the world in these terms should have gone as far as it has. It is very natural, in face of this success, to suppose that the fundamental entities used in the description should be at least amongst the ultimate realities. But we now know . . . that the entities assumed by the whole of this philosophy are not essential to the mathematical description of even such aspects of the universe as may be treated mathematically. We now have an alternative description where neither space nor time nor matter nor force are fundamental entities. The implications of this new orientation of the science of physics . . make the materialist philosophy a matter of purely historical interest.

Relativity theory comes, then, to rescue science from a materialist interpretation of the universe. And that is where its great appeal to a mind like Mr. Sullivan's lies. The universe for him does not consist solely of the things which scientists can measure,

weigh and analyse. There is also the whole realm of thought and feeling, music and art.

So far as astrenomy and physics go the kind of description to which science is committed by its own principles is highly satisfactory. The distance, mass, temperature and velocity of a star is the kind of knowledge we want about a star. So far as this kind of phenomena goes the solutilic description satisfies, although perhaps not completely, the curiosity of every intelligent man. But if all that science could tell us about different poems were the number of words they contained, this information would not meet the kind of interest we take in such phenomena. And a materialistic description of psychological phenomena, supposing it to be possible, would, it appears, suffer from the defect of being quite uninteresting.

Modern scientific thought is, in fact, enlarging the compact little universe which rationalism built for itself; and it has now become a place, says Mr. Sullivan, where even mystics, to say nothing of poets and philosophers, have a right to exist. "The present scientific picture of the universe, although incomparably more profound than that of the eighteenth century, allows much more room for possibilities," It has even been suggested that it may not prove to be rational!

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Didn' is a kind of relationship. It Sing there are many diverse Things of entitles in this world, so there are many linds of order, of which the mentific or logical or whential orders are only of one bind. Onder also implies meaning, and there are many mean

analytical growthy of Hypurpous Yet I pp 13 Re 1-14

H pp 121 Ro 3-12 Calentla Unia. Dus. Using too much coal power is like too many rewants. Wealuns moral film & correlation between brain o hand . You of unterna. Tendo toward double quantim. On't i like an overgrowth of body & muche at expense of mind. Cimbiration will become muscle-bound. The seon of Wislemers towned Oriental manual habor is as false and foolish as that of the wested living on his capital toward the predent man who haves a within his more.

To think that exchange mind work 166 is reperior to hand work is to overlook the fact that slong, clear coments are impossible. In the use of coal of oil promer we should overence it as much (?) as we do the product of tuman labor. It is the module of Punch . Prakuti, through less developed uchieles. The West overlooke This of thereby makes a large mutalus Anotation from Jin Jetan by Ugundin . - athletic Publication, Std. Don't reint when your opponent pushes you; rather, merease your pace in that direction and pull thim a little at the same line;

or wice versa, should be pull you. Don't let lim ener get the 'stram' on you, but go with line,
'y anything a title faster than his pull would cause you to. By following this precent you are - I may describe it 20 - almost calching your balance before he makes you lose it, while he is practically losing line and is time - on which he has been more or less depending, to help him regain his balance. The in an easy and simple manner, you mentalize his efforts to get you off your balance and at the same time create a favorable apportunity of effecting a throw, ly leaguing him off his. "The imme truth of Jim Jitan,

the undo establishing the injunity of luneage and bolome, two roft, delicate qualities, over the hade rougher order of strength and force. fin fiton meno the roft ant on 'the guille at', 'the at of roftness' "Knowledge of bolame, and how to distribut, is the 'mysley' which enables he fin- Jotan man so early to throw shough and heaven opposente unthout any great effort or without using sliength (in the common acceptance of the prog notes on above. Uning fores all the time is as could as trying to that another in a halame weight How much easier to extend the and of the lever of lung the went the

Foch says all water i a moral. moral force best can win. Valence is reliance on moral forces - on forces beyond time a you theyward force. By showing physical roustance to proment we help him to justify hammely modely & thuly to restablish li mod belane or relf confid faling of helf nightenmers. There moral touties do not desiegned force and its effect either upon indundrals or in outline the opposent & compel him to adopt mila tacties, - i.e. to come into moral realm a lung his poise i halance

But true alines does not rule much for the defect of the appoint but to lift lime up into the plane of love and time.

The test of whether madining is too ling or complex is the one of onetherd offence. If the overlead is so great as to require me conque operation than is necessary to supply the local needs, then it is too his a madrine. I'm is probably correlated with extent of power also. On communal power plants the maller of halanced load would enter here to mody & adapt this maller of

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Centing " Cyol Vision in the Minetenth 17.

Centing " Calmbridge " Manuallan Chundred Sen announced and Maranda St., Calmbridge " Manuallan Press" > Ramanth Masuada St., Calmbridge " Calmbridge " Calmbridge " Calmbridge " Calmbridge " Navarial Masuada St., Calmbridge " Navarial Masuada Masuada St., Calmbridge " Navarial Masuada Masua

Between God-vision and the spirit of science in the nineteenth century there is no discord, but rather concord. The scientists of the present day ardently love unity. Their very vocation is to evolve unity out of variety, method and order out of confusion and disorder. In fact, science is nothing but a striving after unity, the reduction of multiplicity of phenomena into unity, the unity of law or force or whatever else it might be. What is it that you see in modern times but the evolution of unity in all departments of science, physical, mental and moral? What are Astronomy, Geology, Botany, Chemistry,

Anatomy, and Physiology, but the observation of certain classes of phenomena and their reduction to unity and order? Place a mass of plants or fossils or bones or metals before the scientist of modern times, and he will say-"Science abhors multiplicity, and must evolve unity out of it. I can have no rest till I have succeeded in reducing this confused and illassorted variety to order and method. This is my sacred mission". The scientific man goes through the laborious processes of induction, generalization, and classification, and goes on till he has discovered one law, one force beneath a multitude of phenomena. One, not many, is his guiding principle. Like true religion, science, too, abhors plurality, and will have unity at the root of all things. Both rejoice in the creed of unity. The cry all over the world of modern science is unity of force. The Darwins and Huxleys, the Tyndalls and Spencers of modern times are all engaged in the work of unification. They find many species, many forces and they try to reduce them to one. Whatever the merits of their theories may be, they challenge admiration and merit sympathy as unconscious labourers in God's vineyard, and lay ministers in nature's tabernacle,

are the quality of imaginative whomas +7T. significance in cross details of modern cumberation (9.K. Chesterton); and practice in estimating probability of chance and weighting of endend in human office, (Risey). goat nonume artists + matters; Seur, Robelais, Smift, Kingley (Water Machies) neigh day of degrang of mayor so the to y of how to use coal. . Be Chung will take industrialmy herann else wants promer. India cares more for pomer me the self than for external power of i will perhaps take only amongh of industrialisms to some powerty - i.e. machine willout capitalism or use of prover . Con ty ownerships & use of power only for all the or and decembralised power. also for digging counds a unique worke, teleg unes, get lego, similing presses, coops planing, development of the sale

Dustation from J. Muldleton Munings 175 p 132 (of the water book Fyda Dosloevsky. p.132. "For the mind of Dostocustry as to all winds with so deeps a capacity to feel and to think, there we two ways by which mortal man can control the world in which good and well we forever intertwind. The one is to act, the other to ruffer. These things are to the orland eye of opposite complexion: inly they are the same, In each the indundual will in getted against the undersoon nomer. The mon who acts absoenter, strues for the last assertion of lie will; the man who absolutely reffers, asserts his will beyond this estimate degree, for he wills that his will should be annihilated.

To suffer walling, but in all things to act, to allow no rein from beyond upon the conscious individual will intention the same as to suffer all things; in nothing to act, to bow the will to every alien power. those is in this no sunting, where I be the mystery of the dutity of things opposite. Each road leads to self-amidalian; for it tonds in the destry of him who would will all things that he should will him own destruction. ---- " Such was the champion of humanty whom Dosoevely sow in Christ the man, who by the way of suffering all things songlit to west the rend from life. To struggle with life for to sent is for the true consciousness. The

only way to discover whether a 177 man can live. A way of life for the knowing mind which has looked upon pain - this was the object of Bostownings Terrible seeling, and in Clint he saw a way of life. Clinit was for him the most valuant, the most rolle, the most gentle, the most perfect langet that our rode forthe on the awful frust; but in him he found no answer to the eternal question. Chart was a man who had usual, not a god who had amound, and Nostoebely loud 6 G. Buddhas mile reach and his answer is youther sympathy & god en & Conguesion, Well Clayda in Mos, Caramaros,] according to him y, Dbs

losvely great works in oder of development of his march, are The Underworld, The Daist, The Rosserd, The Brothers Karanagov. The last of these he did not fruit lafor he died

The Ashram.

Sabarmati, 27-11-26.

my desoforing

I see you are with to my debt. I already owe you a reply to several questions in your previous letter. And I have now before me another letter with quotations from Thomas Paine. The quotations I hope to use as you suggest. I have not yet gone through them.

The articles on Khaddar you may use just as you like.

I am glad you have appreciated the articles
'Is This Humanity?' I felt that I should make my
position clear irrespective of whether it sounded or
was in fact tenable or not. It is enough that the
views expressed therein represents my definite conclusions.

You will notice the flaw in your analogy. You compare duty towards the ward with your duty towards moral welfare of the assailant. Now the moral welfare of the assailant is not at stake when you are defending the ward. It is his physical existence that is at

stake. And, if instead of the assailant being a stranger it was another ward but stronger than the one then under your protection, you would still have to defend the one under your protection against the other ward who is about to assailthe former and whom you have no other means of overcoming. God will judgexalk duty in accordance with your intentions. Indeed one may go a step further and assume the one who is to be protected not to be a ward but an utter strenger who has sought protection. There is a beautiful tale in the Mahabarat. A great prince had a pigion flying to him for protection against a hawk. The hawk feels that the pigion is his lawful prey duly appointed as such by God. The prince wards him off by saying that whilst pigionsordinarily were a lawful prey for hawks, he cannot neglect the obvious auty of protecting those who sought his protection and the prince generously offered his own flesh as substitute. This, of Course, is the most spiritual method of dealing with the hawk. But where one is too weak to adopt that method, one would be bound to carry

out the law of protection by resisting the approach of hawk by force. And this one would do in accordance with the law of Ahimse. I don't know whether I have made my position clear.

I see you are not coming to pass your winter in Sabarmati. I am sorry in two ways. Firstly, because, though I shall be away, the Ashramites will miss you. Secondly, because, it is the fear of the Ashram climate and water that is deterring you. We, diet reformers, should really discover ways of bending climates tendx to our will rather than succumb to them. I know, however, this is manux counsel of perfection. The step you are taking is prudent and therefore in the circumstances superior to the counsel of perfection which cannot be carried out without taking risk. I shall xxxuxxxith follow with considerable interest your researches in the tutorial line.

Devadas is quite well and strong. He has gone to nurse Mathuradas at Panchgani. I leave for Wardha to on the 28 x 2 nd. December. My love/you and the

Stokes and Sundaram and Savitiri.

Yours ,

Batan

Touther quotations from Municipal do ostowally (continued from prints took)

of (from the Domened")

"Mations are how "Multions are built

up and moved by another free
which mays and dominates the

the origin of which is unknown and
inexplicable: that force is the force of
one metable dime to go on to the

end, though at the same time 183 it derives that and. It is the form existence and a demial of death. It's the yout of life, as the Sangtimes call it, the river of truing water, the diging up of which is threatened in the apoalypse, It's the westleter pumple as the photosphers call it, the ellied jumple with while they duty it, the whing for god' as I call it more mugly. The object of every national movement in every people and at every period of its existence is only the seeling for Its god, who must be its own god, and the faith in Home as the only time one. God is the synthetic person ality of the whole people, taken from its beginning to its and. It has never happened that all or even many peoples have had

one common god but each has had the drawn of the drawn of the drawn of the drawn of matrons when they begin to trave gods in common, When godo hegyen to be common to reveal valous the gods are dying and the furth in them together with the nations Chemilus The shouge a people, the more induction god, There has men been a notion unthout a religion that is , without an idea of good and end. Every people has its own conseption of good and end, and to own good and evil. p. 240. In the formal of an Unline Distrevely had let fall a profomber word: The consumers that you can bring no taly to ruffering humanty can change the love you have it into

p. 234. Sage Faller Zosina (Book)

1 If the sail doing of man moves you to
undegration and overwhelming dutiess
even to a device for very and one Che' enil-doerg, hum above all things that feeling, go at one and rech were quitty of that way . decept that miffering and hear it and you will find comport. , 241, "Faller Zorsing believes in the and advent ... It is easier to ridule this viain exchalology than to appreciate the deep mita physical truth which ties believed the bramadone symbolism of the apocalypse. I a tale it in words -- The record Governt unplies the molden revelation of a new conscionmens, when all elemity I had be gulled its a noment, when they shall be no

more division between the body and the soul and no more harriers between the lanower and that while is known, when there shall by no more time. The record adout is the imade upon which wants the present D'espendion of agony and conflit and sielness and death, for the new consciousness will be a conscioneness of humany. The roul of mon will go out into the Universe and he lost and, bound again, for willens

THE PATH OF TRUTH.

[By f. L. Vaswani.]

Blessed is the man who drinketh deep at sorrow's cup;

Blessed is the man who mingles with the poor and weak;

Biessed is the man who takes as gifts defeat and loss;

Blessed is the man who calmly looks into the face

٧.

id

Of God the Silent One in tragedy and tears;

For dark as Krishna is the Path of Truth and Love.

Thing attenties, devices a way of living which increase of friend of use of solar energy annal income. Health, samulation, night deat, full use of all refine for manne, camala, good wade, wells, arterian wells, growings, good water mysely, your dimling water, inightion, quick injury opine not tree, good me of cattle, water from for electricity man father freh air, interime agrilling, growing meh thing as undersome indoors in counter, use of goals & sheep for work, decentratived millinge economy, winders teleg & letaphores, grunting press, sersplance, sailing slight, enter wheele, dupdraulie rame, refrigition of food, grading & whether of reads of allte, themos bettles, frielen coolers, Ford process for making lines, charles, for home youing, home wearing telephones, un of chulum as cometers of regitation, also gouts or shups,

right wer of posture land, a few light rulmage, gramphone, moving juline, typewiter, increased and of aluminum for many purposes, channel remark of certain laines, transporter, in writer (eg. Chimose women worlded through,), Clima keyangs for heat at night, gypsom as blily national + allied heat somes, themes floots, briggles, hand or foot former serving madines, numerographe, adding & other calculating machines, minor scentific melments for manner o

, Re commenter of rolar any, the coal a gil stores are many like impounded water belied a dam . A It i that tremendous power, rather than more madining, which renders alle the mangloyed a make more than people en use, that were ability of people to care for thomselves, that make Chem paraitie. It is the deme for power which makes, in just, people of to war. The post heat thing to do and much to limit our power commention to the available when meony, but to use the eaptal of solar mergy to step-up lower forms of your into mental, moral & puritual power or rather to make a bais upon which the mit san buildup. Comider from memport of relativity the two periods of making to use of coal, all one flow but the period of me is take on explosion in to middle out I lend.

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To the

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motation from Sincoln's "Home D'undal"

speech - " If we could first benow where we are and whither we are tending, we could better judge what to do, and how to do t. apply the to laster industrialism. People to whom to rend copies of my book om seiene for village children: vætties for village children: Phyllis graves, Se Sand, Malutinije, Koha Salut White Rasey Contis cate, Teachers college of The Cima, Columbia, Elue Bupt of Hamand, Wissening, - Dines Calif, Portland, mo, Jone, Turkeye, naturiger, Hampton, Fishe Union, Sea Island people, Togre, Service of the servic much, alon, man, sen, u.s. Brunn 1 entre! Edne (alice Barrows), Modan Mordesson, apparte me delelel Saralhin Brundle Edu Bett of Infine China Pour Caylor Majors apparents, Turky popular Siene, Burney U.S. expet which cherif sei tealure, Hope pour Se of Cay with goother, to Pray mum, Internet chief my clave de mute college of silen, Bellie, grant, Rappyblalium, Se of the Article of May Clave de Martin China Burney, Caller of Siete o

Send bosh on Ec. of Kluddi to aFB. WPF, Elix F., Se, Sp. Taptiles hand sulvals of Demula, Sintraland, autimi, England, Wie, Homeston, Turluge, Sea Island geople, Colleges of Giget & Bilian, Satish Chindre Kolm, Magneted Molland, Romanness, Romanness, Romanness, Rolland, Stoles, Br. Munen, Klaule dam, Candrewa, by Buth Pull Chaires of my , Boston , unimagolis, Cleveland, S. Francisco, Have College, Sile of Conquer, themelates, Ci.S. Chumanity I whenthe souther, Brull, of a Freeman, Penty Chinia, gonatt great, Pololoff, How S. Satin, nehm fillma son, Malangan, Sin J Bore, Fagore, Sugget Rai, Tamer, Cumbalal Surlelair, Ruf R Muhigee, Sechuit Much Kunling Kar, Sollaturela, Reg Parismonale

Chimen Student Sugar Ary, a Tufor ation Bruson on Benovida Chalmudi, P.C. Roy, Satu Bahn Ed of hoden Ru. Braggopalachana, Lucien, Fred, Moger B, alon, jum, Don, Elain, May, Ju Kupus Orford oliv. Edward Conjunter, Jarghan, Kellen Ed of Ide of The Promer, Chromile, Tilme, Sala Duma Chand (andolo), Home your teptile souther or gout depto 1 Sunbraland, Sugl, Stolland,) when he beauth, Sundan, Cuntina, Hungan, Holland, Finland, Charles Slovohn Reja of appoint on Pater Donny, Reja of I dien State,

Elene dept of Siam McChina, China students at Winning,

Editor of Drick Statemen; Place in Cookelege near all Indian trummeter, Thomas at Assembline Charge, Horace Mann, H.J. Sushi, King boleg, F. Soddy, Kinder bar, grukeyn, Soul Zimond, a.V. Phillips Elly Hunt, mois to. Cook, Street Char, Fanguer, Blugat in Calcutta: Ray + Mand Parms. Krishna Dos S. Saldaturala, M. P.

JT. Sunderland My. Bouta Ended (Malend), Sala

Rele Co., 38 quat Ormand St, Sondon, W. C.

Sud book on alima to

andrews, Bern, Tilly, J. W. Holmer, in Sui Ford, CF Dole, H Mann, Dager, Iww (2), Dish Walsh, g. Ferrero, Roya B. , A. Rolland, Waiss Jam addam, Womens Peace Southers. Sulvains of in Congress, Broton, rey, plila Mingolis, Clauded, bown, 2t b., S.F, Polled Phila, Br. homen, James youth Souther, Br + U.S. Junkers, Jim, The Crisis, alan, to on, Elina, Fath, Many, ative Processon, Edward Conjunter, Kushing Daz, Sen of Eastern Bullbut Souty, Bhuddich Book i po of V. Cathy Shops in Brune & Caylon, Foreign Office (Engl) Horis Thomas probably in Section & Send Zemand. the taker of the second

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what I want for oment in my one of your attom, I till, one would grave attom, I tip of your attom, I tip of your attom, I tip of your attom, I would purious of while and in plate you are a time of the productions of the time and appropriately, perhaps I hat of or worse or worse, hand on plate.

In terms of Soddings concept of all wealth as a flow, the heat provision for old age would be a little land, a house, ability to farm, health, a slove of challing, been, tools, some children or younger finds living ready, Take in roomers to provide

many for tapes and for part of food during last few years. Pullages with on teach after too week for manual calon. With right case of Goody the period of absolute dependence of absolute dependence about while not be one 2 or 3 years.

Work out whether use of coal prome o going into my grades one dependent on annal rolan mome unthant real equivalent ation of wealth. E.g. suppose I suf fam harlow. I see that provide as much more food as my crains to work on form depines? When former uses tools, he has to mygost the focking workers. Work this ot in terms of English power. I mit ingled really a robber of the est of world, or parate? If so, doent K mount whom has the way to get back to right word

Subject for every child to Sludy 1. Religion - a spiritual allitude, not a creed Sine and regions of all great religious teachers X, Buddha, Sao Tan, Malamand, Confinion, Baligi, Upanishels, Kinkey, etc. 2. Interaline of ideals a asperation of unaquation: - no mue, chinely, fainey takes, sayes, exico, poety of action of of description, sayes, remained human 4. Physiology and hygiene, meluding next humbely 5. Music or dance 6. Drawing a modelling & color appreciation 7. Economics - real nature of money, of wealth. production of surling, Suddy. 8. Science, - physics, chemity, buology 10. mathematics It, Culin institutions as habits a way of living + of arrowalton o action - gon't, the family would want to comparative butte in time of our the world 12. Race of international relations

Re alimes comider all other physical matters and forms of almostly busides include ago. much mutal. Itom in these two there is no following degradion or loss to people but an increase of mental admity a much all being to took under whether will be anyther with the index index lose.

Comider non-industrial insulance in admits to

included, the class should and to dendind alist in the common for forther of countries in the treat.

Men can change 25 of of his food and into machine motion, the reminder of the reminder of the reminder of the reminder of the can transform only about 121/2 of of. This is of a to Port. J. J. M. Kendick in "Principles of Physiology" - How University John Seises.

I human affairs were compressed in their time reale, to the anlooker the bat 100 yrs would look like a milden explorer of energy, due to releve of coul of all power a Buddhist Slong (From St., Helanis "Buddhim") Pinna, a dissiple of Buddha, deuded to go to live with a could and favorious tribe in order to comment them. . . a friend, trying to dismade him, and, The men of Stonagementa Stonagementa, among whom thou wished to raide, are violent, and, angry, furious and moderat. When there men, I furna, shall address thee to they face in weeked, coarse and unting language; when they shall become emaged against thee and rail against thee, what will thou think of that? If the men of Samaparanta, replied Parma, address me to my face in wiched, come

and immelting language, if they 199 lecome amongs against me and rail at me, this is what I shall think of that. They are certainly good men, three Snoraparantalias; they are guille, mild men, they who weller strike me with the hand mor stone But y the men of Storagaranta do stude the with the hand or stone thee, what will thou think of that?" I shall think them good and gentle for not studing me with monda or " Prut of they shile thee with words and shales, what will thou think of ") shall think them gentle and for not deguing me entirely ofmy life. But if they deprime the of life what will thou think of that ?" ") shall think that the men of Soon aparanta are good and gentle, they

who deliver me with so little gain from 1,2 thing hady full of ordere ! "Thou court with the perfection of patients with which thou and endowed, yes, Thou court take up thy abode in the land of the S romagnantaleas. To, Dany! delivered thypely, deliver others; animal thyself at the other shore, course others to arrive there; consoled thypelf, console I the only defeat in this tale is that which reems to chandlerize all Buddhism, & which is not so manufet in Christianity, vive Took dread of prin) to med limiting people to meone I rolar energy reduce chances of war ? Wal it and photompholy & colomby . of peacefulness of Clima + India, but contrast negroes of affirm

any confirming the real Self with things which are not-Self. of mechanical invention? It so, why strugge so much about extends of unstitutions? Doeut that weight Church & Buddhas roudness in not allalling institutions? To what extent is marly only an externalization of mind a moral conditions? Is it any more complex than all the organice forme of life? and they also apternalizations of throught ? If so, need we then we organice forms. Pulmpe they are only like some short-lind andreed of preliations on judogie times. Should) occupt them & all other things, a la walt whilmon? Come only about more constitution, or has drufty about my own, o do no

condemning to only possible contractions of Edw Carpenter, a confirmation of the also Holms Sife of X. I muntal Sine of Clint for! ") u His Stepts - Edu In. Sheldon "Bri om Unham Desigle" "Ecce Homo" - Juddlelon hum 2 Sife of X - Edw. Holmes Cul of X - Pappin) Sife of X Pure Roll Prome " - Brue Barton Russis Vie de Jesses tomats Fraguesto, aspecially math. analds new Testament Fraguesto, aspecially his every on the Fourth Joyal. In view of my future plans and the work I want to do here in India I had cutter but the books I want + then stop lugging , there is a tentaline Cut: -

middleton humany Sife 1 x following hoch of A. Office miled his following hoch on grade; though on grade; though on grade; though the following the property of the control Site ormania; O Erroy in Spengline; F. W. Beine stones, Japanen poetry, Chime poetry, o Book as much, Kongulation manhad of Humanity of Time-branching (grande Thank); O'W with Yintual Wouth, Dolet. F. Soddy - Allen, Union 10/6.; AN. Whitehal Filleding Comba Pine; Telal's communitary on gita. Jan 2, 1927. My life seems to have been largely a miller of turing gradually from options to internal things. For years) strongfled of had intitutions, customs o your habits, - capital rlabon, law, ite Now I wonder if X's + Buddhas way sent (including institutions) lest, i.e. realizing that externally are only captallised thoughts of feelings of juin

pople or pinor yours of court be charged - only court of the administration of the charged to he wanted to he wanted to he active in region of growth, i.e. - in mind or spirit. also not to fight against bad monds a bad, thinking, but instead to do good acts o clear, fine, deep thinking or prove that there are best by the resulting alweyth, health oligines of you own personal life. get comented I with god. But must do romelling If is re externals as well as with sprint. of That would the is limited to ownelf

of goddlin her. I. E. Don't try to

life ... I Set them of

the own way a slowly realise that

you way is better If you must you gon way is butter If you innot speak,

graph of the joys a baseful of white with a sure of the defeats of them. " a want in in my or 3) ? (an indifferent to what you don't want; Joseph Land and the series of life and so much a progress, a much (ex

obsersion of spore of time figure of speech would undiede a imply, as a gelling ind of will a obtalandes. Her adventure is not so wite atile on above addies to you Klash Maderney has done one good thing. Silve the human hand, it has structed men's minds a created more of more accounts thought about extend world; o by means of malminutes of precion it has fruity ted through astronomy & clamsty to Empleres thou o Plath's granten - the golulowylund mity replications of which lead to much or god or remedale space-time in its orderly werkanneling proper place. Old idea of evolution or unforty Sorton Resultion also of Whiten, X + Buddha of priggten miles.

From Mung Doctowsky. 207 (continued from the wolk book pop 182-184) p 241 (continued) Father Lossin's leading is full of a prescreme of that which will be. 'much on earth is hadden from us, he range, but to make up for that we have been given a previous mytic was of one living Good with the other world, the higher beauchy world, and the roots of our thoughts and feeling are not here but in other worlds. Father Zossing -.. limita at a fulme condition of lieng when nothing that is hidden shall not be revealed, and the chain televeen the timeless would and the world spend in time spanned at a bound by the new man. That was Dosloeveligs hope: it is not fautastic. Most men have had in their lives some premontion of a new being, of that which by modality they are not , and yel most truly

extreme edge of the homowable, and his 208 latter days were spent presing into the unknown. Into the unknown he flying himself, ferrend by the interest shaw of poince over the infattion able. He time to speak untleable things, and to fling his magnetion into futurity. The Brothers Karamerou was his final effort, to bring his hope willing his consciousness, to create the significant of that which is to come, "and the nymbol he created is a character willerly while all that went before - Alyosha Karamarov. Alyosha in the midd of the witter of his faller munichus, buting fever of moral agong and I vous tount of the dunded yerror, is, as it were, how good, de is the rimade. Even though he comes to know limself for a renmalist, for the son of his father, and to doubt the god in whom he has unler.

takingly balismed, he remains good to borlow his adire fortune further but we know that what here here and alignment will remain positive and whole and good. The trials and doubts which begin to assail line are but the condition of his human ty. However great and overwhelm ing they he, he has the inchagable assumance of harmony that he can mener forget. He is me of life and of his own pat in it. p. 244 Thus musculously, alyocha is horn a love of humanity. Silv a length flower he springs to the light out of the degradation of his fallers; like a flower he is free from the torment of earthly personality. His rely sweeps with an instructive movement outward and into the unwerse, beyond doubts and dialette to the blinding armaner of

stend hamony at the moments when he is left most attenty alone when does his spirit comprehend the world ." - --"alyosha is the only one of all Dosloevely's character to whom this communition is vondrafed, The others had songtit the moment witherly and with team, and they (the Pound) only barrenness and death. Kirellow, , maddened by the typing of his idea, had a glumpse of this wow in his delarum, and then took his own life to prove that he had allamed to the supreme point of relf-will. Myslim (The I dist) luminelf linew it only in moliners. gates of beaven, wherein the fly had his part, but not be, But to alyosha it is given freely. To him that hath it shall be given, from. him that talk not shall be taken away even that which he hall.

Dosloevship great treat lonew too 211 well that to the man who reeliz this consumulation is defined. It was derived to lime. But in spile of derial, he helreved, he could not but believe, even as he could not but disheliere. He who was Stavrogin (in the Donnered), and lonew humself for much a man, could not remain in his condulion. His roul yearned for the much , the process monprehen rible, wheely the weary soul might be born and but forth again upon the world strong in the newner of its youit. But he know that except the com of wheat fall into the ground and die it bringth not foult fruit. The consumulton of helief and full acceptance could come only with a new with . - --alyona belongs to the new world,

wherein even the physical being of man in changed. He walks in hight, while his brothers are in darliness. Yet his listing is blent with theirs. I on these things are enlawed together life and its meanall justification. The other would into which alyosha was bom rengilos the, the old adam and the new man must walk travel in hand. and those hould spirite, Fyodor Pavloutele, Ivan, Drutie, Gustientia, recognise the untre that is in the new-born alyosha; many, then hoper are set in lim. He's an answer to their doubte much as no monastery or elder, nor even then own reeling could give . - - - p. 249. The spirit of man is sich unto death ; and this agony is the find word of the epoch of life in which we live. Though the world

of Dosloevshy may nem to us 213 wild and shange, it is ones; he showed forth its tienny to us in his mighty parables. The Brothers Karanasoff is the last and qualent of these, for in it Doslowsky made the myelinian affort to hold the just and fulme together in an eleval present. The father is the bound force of life, which arose me know not how. It broaded over the face of the walers. Taking the forms of life, high and low, hinds of the air and creeping things obscene, terrible and beautiful, it rose though shime and but and agong to, man: Old Kanamazah is life under the old Despuration. He is a fore and no more, he does not know houself for what he is. He combains within the gener of all poten

tralities for he is chaos unesolved. He is Conthisone and terrible and i'ded the old Sife is dan by his rows, for by the death of the old life and the breaking of the old Coverant, the new Sufe hours and the new Coverant is established. and the form of the new dife that decends upon the chaos of the father is Clinit. Donti and I van are dunded from the loving of their begiller by the bundledge of good and wind. That four which was one and unesolved, in allen faller demonis Iself and s devided in them. It multi is body comewns of sums, I wan is mind conscious of vody, ----So in I want and Douter is manifest the failure of the dunded living of the prosent Despendion. The loody knows stell for sind, and at

the last olings the tudding of the mind 215 and seeks a good beyond the body. But the good of the mind is the demial of the body. and mind that lanows itself for good is at the last confound ed by the whisper of the Gody, and must confess that good is barren unthout the body and therefore not good at all . Neither body can deny mind, nor mud body; yet they must day. "In the stong they are reconciled in alyocha alyocha 's their mutual incloy, the new man. Their faller was, Dutin and I wan are, alyocha is to be. Domtie and I wan have slain then folher, now must they day thouselves. In their death is the beginning of the much of the new lith. The present age is ended in suffering and aloom; from its loing

algoria is a perfect being in body, and lis wind in harmony with his world what is to come, He has the walning consciousness of the tramony of all things, his heartstrings who to other world. He will dang nothing. He steps out from the monastery into the world, yet, being in he would , he is not of it, for he walks in the juthe of the world to come, It's mind Cyrranices not over his body, nor his body opresses his mind. He is a being beautiful conscious only of his inity, and feeling within himself that which linds lim to all humanity, the the landular that he is the appointed and of all their strong. - --- Doctoewsly spoke in parables because the old thought could

not define his wron, which is 217 nothing less than the paring away of one place of the human conscious. herealles, The Brother Karamorow is more than a paralle own in its province, for that which is to come, also is and has been. It is eternally. Therefore alyosha lives and his has his lieng on this wantle and his roul is but closely with the Chings that are here and now, The mirall of lin birth from among the Karamayot fordures is a muscle in time, though it is wrought by a your which is timeless. Algoria is the meanation of an elemal calea, yet be is wholly man. What Dostoevsly had failed to create in hyphlein, [The I det) be magnificantly archarded in alyoche highlim was inche. alyoche i whole. What highlim

sow in the estang of disease, alyocha enhalds with walnung arges. He is not fashioned, as rughlim was, out of the strange delerium of the greent Wis pensation, but created new and young and whole out of the fitting. Myslim is hult after the pattern Church, he is as it were a revenunt who tooke upon his handiwork after wo thousand yours, 8.260 - Epilogue " Dortoevely believed that the regueration of mailined rested upon a muracle; and be believed that the muracle was mevitable. It may be said that there was nothing else for him to believe. It is true, and it is also The that the trelief of despine is the only one which has a real meaning for the modern world. To believe in that which Dosloevely believed

is to have almosphed nothing of 219 one's humanity; it is nothing to have fulfilled humanity.

In this despende and comagons fulfilmentof humanity lies Dosloev. ships greatures. In the speech on Pushkin with which he brought his life to a filling and mymbolic and, he discovered the recent of the poets greatness in the fact that he was a unwersal, an ommelmon man, and he proclamed that this 'onni human faculty was the peculiar mark of the Russian games. Pushlin, he said, had had the power to enter into the roule of other mations thou his own and yet had remained original. Patter, his originality lay exactly in his power to rule. merge limself wholly in the roule of other peoples, He first created,

for he first understood, the type of the Russian wandlen over the face of the earth, who reshe not merely a a consolation for his personal longrings, but happiness for all men. The Pression wanderer needs the happiness of all men wherein to find his own peace, that is, perhaps the most beautiful rentence and the woblest thought in all modern literature. Doslowely found this days derine in the great Musican poet, not only because it was there to he found, but chiefly because it your which he spent in the Hours of the Load be discovered in him self hundes doubt, a great shingty I'm Silveira, les voole to Cir friend Mailson, harlad learned that he

was a Russian. He then know 221 that in Commely the Russian wind had allamed its most perfect ` emanufestation; and at the close of line the proclaimed 12 1. riginfrontly that the recent of the Russian wind & its unwereal nym. " What he mid of Pushhim may be true, but it is true by for of Dosloevely humarly. His worle is a long and desperate battle on humanity's helialf. He took his I and, not on the Murian mind, but on luman conscious ~ new traly. What is alrange in his work is not the Pussian almosphase in which it is buttered, but the largerere and grandem of it scope. He daved to domand that man should be the mester of his fale, and in his imagination the

loftiest and most temble thought of the human much was related to human action. He refused to Coliene that man was so little worthy of his Community that his thought and helief should count for nothing in his life. Every one of his heroes is created out of the truth that man shall not live by bread alone, If men is so builded that he can measure himself against life and Imagels with it until death, then he must slunggle and i of need be, die. To do less is to be less than man. The true man must have the not dane to make his life rame with his thought then he is a trinton to his heing. He has devied his lumanty and humanity thereby

denne line. "to orlowdy wentered against the interior with no other among than human personality. To no writer before him had personality meant so much. He would accept no division in the roul of man. If man could think , then thought was not given to him as a play Cliny, but to be used, to be build and to be obreged. Where the mud led the being must follow, even if to its own annihilation. He could not conceine that Cursuan personality should play traiter to trely. Dosloensky believed that this tremendous faith in humanity a Russian. In their turn the Russians claim lin as The most

Russian of all their great unites. It is not for any English writer to day the claim, Res one who looks the windlesthe conting can deny that the Musing spirit alone in modern times has tatur marlind a great stude nearer to its inevitable good. In Musica literature alone can by heard the tumpet note of a new word. . other writers of other nations do no more than play about the feet of the grante who are tolston and Dosloensky, for even though the world lanous it not, an Sporle of the human much come to an end in them. In them humanity stood on the brink of the revelation of a great

.

What were the elements in Emogram moral smental attitude & montance which presented her for putting chief's manage into action? Was it a reportion of throught a would from action, a duolisse, while did not that in the Fact & . ". which will make it possible for the rost to accept a prove the validity of His many? If so, this Early met of proment will of by its influence make for Worten action & energy to be not only organis but since & the b whole of helping to the mene a example, imput might allow to the rest, in appliances for unity of heat & at for cast.

guotes from humanys to aslowly of Country and Country that Country that winds out "in a manufact of the compelling force of Fate (Kanna). Dostoewhy is stuggling against that

Sept. 24, 1895. Tuesday

DEAR GARNETT,

the fact remains that the last chapter is simply abominable. Never did I see anything so clearly as the naked hideousness of the thing. . . . I feel convinced that the right course would be to destroy it, to scatter its ashes to the four winds of heaven. The only question is: can I?

I am afraid I can't! I lack the courage to set before myself the task of rewriting the thing. . . . Nothing now can unmake my mistake. I shall try—but I shall try without faith, because all my work is produced unconsciously (so to speak) and I cannot meddle to any purpose with what is within myself.—I am sure you understand what I mean.—It isn't in me to improve what has got itself written.

weakness I would destroy them and then produce nothing but colossal masterpieces—which "no fellow could understand." As it is, I am too lazy to change my thoughts, my words, my images, and my dreams. Laziness is a sacred thing. It's the sign of our limitations, beyond which there is nothing worth having. Nobody is lazy to accomplish things without any effort—and things that can only be attained by effort are not worth having.

17, Gillingham Street, S. W. 28 Oct., '95.

MY DEAR NOBLE,

have thought your letter over many times during the day and now I put down here my exact thoughts—right or wrong.

You have any amount of stuff in you, but you (I think) have not found your way

yet.

Remember that death is not the most pathetic—the most poignant thing—and you must treat events only as illustrative of human sensation, as the outward sign of inward feelings—of live feelings—which alone are truly pathetic and interesting.

You have much imagination; much more than I ever will have if I live to be a hundred years old. That much is clear to me. Well, that imagination (I wish I had it) should be used to create human souls; to disclose human hearts—and not to create events that are, properly speaking, accidents only. To accomplish it you must cultivate your poetic faculty—you must give yourself up to emotion (no easy task).

You must squeeze out of yourself every sensation, every thought, every image—mercilessly, without reserve and without remorse; you must search the darkest corners of your heart, the most remote recesses of your brain—you must search them for the image, for the glamor, for the right expression.

And you must do it sincerely, at any cost; you must do it so that at the end of your day's work you should feel exhausted, emptied of every sensation and every thought, with a blank mind and an aching heart, with the notion that there is nothing—nothing—left in you. To me it seems that is the only way to achieve true distinction—even to go some way towards it.

It took me 3 years to finish "The Folly."
There was not a day I did not think of it.
Not a day. And after all I consider it
honestly a miserable failure. Every critic
(but two or three) overrated the book.
It took me a year to tear "The Outcast"
out of myself and upon my word of honor
—I look on it (now it's finished) with
bitter disappointment.

19th June, 1896. Ile Grande.

MY DEAR GARNETT,

. . . Since I sent you that part 1st (on the eleventh of the month) I have written one page. Just one page. I went about thinking and forgetting—sitting down before the blank page to find that I could not put one sentence together. To be able to think and unable to express is a fine torture. I am undergoing it without patience. I don't see the end of it. It's very ridiculous and very awful. Now I've got all my people together I don't know what to do with them. The progressive episodes of the story will not emerge from the chaos of my sensations. I feel nothing clearly. And I am frightened when I remember that I have to drag it all out of myself. Other writers have some starting point. Something to

OURAGED NOVELIST

185

"Lay bare your heart," was his advice to the same author in a second letter elaborating his criticisms of the writing.

2nd Nov., '95.
17, Gillingham Street.

Our marriage will take place on the 24th of this month and then we shall leave Dondon immediately to hide from the purview of the world our happiness (or our absurdities) on the wild and picturesque shore of Brittany, where I intend rent-

When I made her acquaintance (eighteen months ago) she earned her living in the city as a typist in the business firm of the American Company "Calligraph."

Her father had been dead three years. She has eight brothers and sisters. Her mother is very "comme il faut."

casion requires)—that I am getting married. Perhaps nobody is more astonished than I am. But I cannot say that I am terrified, being, as you know, accustomed to lead a life full of adventure, and to wrestle with terrible dangers. Besides, I must add that my funcée does not appear at all dangerous. Her Christian name is Jessie; her surname George. She is a Jessie; her surname George. She is a little person who is very dear to me.

Thave had some impressions, some sensations—in my time—impressions and sensations of common things. And it's all faded—my very being seems faded and thin, like the ghost of a blonde and sentimental woman, haunting romantic ruins pervaded by rats. I am exceedingly miserable. My task appears to me as sensible as lifting the world without that fulcrum which even that conceited ass, Archimedes, admitted to be necessary.

Cond

Have your own home, even if it's only a tent, was his advice to Miss Watson, fiancée of his friend Sanderson.

Stanford-le-Hope.
27th Jan., 1897.

DEAR MISS WATSON,

. . . I understand the "Fortune" is to be the home. I am very glad. I would

rather see you live in a tent on the lawn than sharing the big house with another household. This is said with all respect to every individual of both households. No doubt you understand me. It is almost incredibly good of you to think and talk of me when you have one another to contemplate and comment upon. But I am more than delighted—I am touched by the unselfishness of your thoughts. And yet it is what I had expected! The greater the affection, the more exacting it is: and I only hope that later on you will not find I exact or expect too much!

As science is largely responsible for the growing complexity in human affairs, so science alone can enable us so to order this complexity that it can be dealt with effectively. To meet the demands of this increasing complexity we must enlist all the aid which science has to give. As Dr. Arnold Bennett Hall, now President of the University of Oregon, in an address delivered before the American Political Science Association, at Columbus, in June, 1923, said:

The application of scientific method to the natural sciences has revolutionized the world. It has made possible a material progress that is appalling. It has produced power creating forces that have served humanity with prodigality in times of peace, and threatened the

very civilization that created it in times of war. The industrial revolution has brought magnificent progress and mighty problems. It has yielded marvelous prosperity and profound perplexities. It is these problems and perplexities that now menace our institutions. The power controlling sciences must supplement the power creating sciences if civilization is to endure. It was the application of scientific method to material forces that produced our mightiest problems and it is only through the application of the same scientific method to the problems of our political and institutional life that our democracy can survive. We must be as scientific in the solution as we have been in the creation of our problems.

Could alienta he regulard as

the realization of windy a standy of all life, that
after that realization is really allowed (& home) than
force is periminable as put of experiment of the
comin order (destruction in order to produce again;
botherian as inherent in space-time quility)?
This would explain powers of violence in testing

Cf. P. 204 of them notes: One reason for celling other people go their own way without interference is that they must live out their own learne to must be lived out in the haluts and institutions o we can't change It. John for year 1927 1. Congrue my appelle for much food 8 meets.

Ly and a control, noting devial. But he mater.

Pulyes we Buddhar psychology on this.

(of andrews den). 2. Head my eyes o my piles. 3. Write book on Khulde 4. Write verthing of receive 5. Draft of alumna books 6. Finsh apanished 7. Some to concentrate a middlete + to myty made 8. Seele K of g.

9. Study 4th Dimenion + Relativity

10. Search in Kanna & Reimanation

4. Such K of G.

12. Prostin + study here & gardening. (over)

13. Settle re Phyl ite.

The runine of India!

ly Strya Bugue published by Sugar

(mostly technical & historical),

Seems to me that my trip to I die and coming to understand moderney and industrialism will andle me to live in the U.S. in a detacted my, also perhaps andle range, we must do one duty as we find it was at hand (and , for me, that would men living in america), and if we must also work a work with delashment, and es mere remunition (non-cooperation) is not marge, then I (weall must in the U.S. learn to work with & them mechanism but without attachment on allument or ellusion as to its real matine, So top to India has helped my greatly.

How much power and madering is to be used is perhaps to be delement by the grantity of its use, on the purpose. A case of indirect the quietative become agrantitative, for purpose of optime was exactioned as more emily a: more practical traded and undertandible, concept.

although the combline and story of mathematics may well be a foreneme and also of index of thought in other values and also of action, get it is not meaning an index of the progress of the civiliration in while it are a 2.9. Ended preceded the domeful of quee and not for many centions was his influence minipal.

chait and Buddhe comide only the Che could be suite So also with Said Time with slight expertion. It this because institutions are only the handened beliefe of moulding, not their inner life ingo,

results and not causes (except as channels for the must man)? It would seem the grated leaders would only in the real of original grantle (the great obsert), bearing the results to follow automatically, and belianing that it is more profitable to deal with motion & causes walter than with results, with the architect rather the try to change the architecture From the aspect (myra), backing would be a more fundamental job than Juning. Parenthood Caluma. But must teach only a few , - no more than a family mucher of boys, to be really effective of Indian ishis of old. For american human ree Owan Water, Much Twain, O. Henry, Simoln,

I'm would to think that they the accomplation of capital has been meaning to the amelianting of luminity, that much amelianting of wideness o was the to godinal dimensioning of wideness o was the to discount of coul a modern underty. For the latter seems to luly uspine works relatively gust a destruction of capital as the audinous only productive communities of all matins? The ungested they has been not the accountation of country but of lambely to appendes for ming annual rolar more effectively. I mording wars and littles each man who enliste does so toling a chance that he may not be bulled. He has his follows and would approval with him. Herefore not so much

comage is required. But in Sulyapalia aline sach man goes it alone, or must be prepared to

to do, with weally no social approval, 235 and not appealing to escape or live. Therefore more comage is regimed. Yet even here there is a clause of excaping with life, for the opposent often gives may. Polaps there is no lingther percentage of losses in well wonfore than in the old Tyle of physical violence. I heled, if done with proper drupline, I think the deaths would be ferrer, and with sure and some for the forces are more powerful. also miton would not have the had physical a word reactions of a violent unday. Ordinary of Manne. Trans. by Q.C. Burnell, , Hoplane. Trueline 1891. Sett. XI. 64. Superintendence over all (rota of) muse, unlarlating great public works, ---- (67) --- are all seconding enmose

(. Continued from p 201-205 of those It is essential to do something, mint. of Christ "Sule ye Ist the Koofq and his regitationers (i.e. right acts). Celes his other words "He that doeth the will of This to the daught of goodlie, of the weatures of Tagore of States of amounds Thre. Perhaps it is the wealness of all philosophers & why philosophy has influend the world less the religion. "To lim that smochette it shall Jan 2, 1927 Co opened". "Seek ye fint the Kod of its) in the some of actually allaming Godvision or god-conscioures, I my he meaning to real through reveral E manutions, so don't be duhentermed if it doent come. If ip 211 of there wite

J. Could, Charles Rende (Clouder on the Hanth),

goulding, Paul Security Ford (Peter _____) anthys that have pulsape To stop fighting institution is not necessing to be discounged or "tamed" or to love pep or to herome traitor to the disposeered probability, on this theory. How does it the in with now violent. non-cooperation, tas expressed by gandlie? It depends on the interesty, quality, energy, sullimine a different value. To case effort would be countly. of huber ? Trotaly in the aspect of the miller To must as dogute Soudets do that all linday is one of shought if the problemat" we the capitalists is paleage to limit the concept too

much to undustrial conditions of conegglo. I set it more a slonggle of all the limber of the disposed on every plane (sectionine, political, estate, simulation, intellectual, accident, accident, accident madent, etc) against the religion reparations, relfishmenses, dominations, of time & years are not really time? my coming to India was in one sense a part of the ballling with extends but it has opened my eyes to world of the yout, and being an allerent only in relation to my own life it has illummoted my inner world in a way that Hungling to reform others did not do. Has tell a stimulus to self-endation. raging that " he that white himsely is greater than he that tabulk a city". !

Perhaps marking will be good 239 as the means of finally showing up the evils of capitalistic mative - respidences on a large scale. also y action is the completion of Is alled gradual men, those build Jod rolely in action, are simply doing of their share to complete, by a soit to of duncon of labour, the great dear If of any given combration. No remon I start to quand with them. They are imply not conscious of what bills murcles on the body. Point I somewe pletuses in the body. Point I start as important a execution to the In the failur of runnular action has the ultimate wealness of the "modelle Ins, of intellectuals , the upper

with the remained of the pumphlet, why sent a mineragnesh pullages the cheepest mustant for a mull author? Then his is independent of a publisher who has to make a pufit o come large medical costs.

I the failer of the Church a failer of the

numbers of congregation to do a military a world of

The climb is only another institution or little

group arrowalion

From Carlyle's Santon Resentus

Chap IX "The Evenlanding yea":

But indeed Commelion, were it never

so excellent, is worthless till it convert toly

into Conduct. May, properly Commelion

is not possible till then; I masmuch formless, a votex and vortices; only, by a felt indulitable certainty of Experience does it find any centre to revolve would, and so fashion tell into a nythem. Most time is I, as a wise man teaches us, that Doubt of any soil cannot be removed except by action. On which ground, too let line who gopes parefully in darlinere or mentain light, and prays welcome and prays whene with that the down may sign into day, lay this other precent well to heat, which to me was of modrable remine: Do the Duty which lies nearest thee, which thou lamount to be a Duty! Thy record Duty will already have become clearer. May we not say, however, that the home of Spiritual Enfranchement is even this.

whole man has been simily struggling and inexpecially langualing to work, becomes revealed, and thrown open; and you discoure, with anyonet many a feller the Sollins in Wilhelm menter, that your "America is here or wowhere"? The Situation that has not its buty, its yes here, in the you, miscable, hompered, disjuddle artual wherein thou even now standest, here or nowhere is they lated; work it out therefrom; and working believe line be fee . Fool! The ideal is in theyself, the impedment too is in theyself, the Condition is but the stuff thon at to shape that name I deal out of: what malters whether ruch duff be of the root or that so the Form thou give it he herois, be postie? Ohe than that purel in the imprisonment of the titled, and cried

tulledy to the gods for a linglow 243 wherein to rule and weale, know this of a truth: the thing than seeked is already with thee I have a nowhere', couldn't than only see!
"But it is with man's South as it was with hating. the beginning of Creation is - Suget. T'el the eye have insion, the whole members are in bonds. Diving moment, when one the tempore- took . Soul , as once one the wild-willing Chaos, it is spoken: Set then he Sight! ----"I too could now my to myself: Be no longer a Chaox, but a World, or even Worldlam. Produce! Produce! Werp it but the pulphlest infuntesimal fulion of a Product, produce it, in gods rave! 'T is the ulmost than hust in thee : out with it, then, up, up! wholsoever they had findethe to do, do it with all they wight

for the hight countly, whosein is In Emoje the great struggle will Jan. he between the different classes to compel the others to hear the hunder of publice its its indication. Russia wing to wipe it off. The destruction of acqualthing of an islande (montine) people as in care of angland smely results in to becoming predetoy of parante on others, of Time Sit Engl. No. Physics deals only with the elunchine (4 dominand) of the immund. Therefore count give while of reality. art , mine + uligion deal with values or "rara"! which have presently open validity.

Spengleism med not discourage in 245 comest of buston, - homen yetron, remaination, kalper, etc. Does gandling manage of mounty of life show the way to a new andreton, a man faith? I mement (mornios) of the ocudent. hay not the focultration of form in american architecture unduste. the applellisation of its ambration o: its death?

Doent the relation of power to amuel rolar

Doent the relation of power to amuely "tolk

anengy many for a line analogy to flowers and linds. Don't it award the trugton tion to good offended by coul ? oil - the open of most work of captalian? I want former amylonis. "Such us not to the place". thinteets when in a prome to the first order to the wind order to the wind order to the land order to

Instations from Anada Communings
"Danu of Siva publ. The Sumise Turn, Inc.
28. 43d St. My city. 1918. Every I. what the I while Contributed to Human Wolfaw?

P.1. "The heart "If now we ask what is most distinction in this essential contribution, we must first make it clear that there cannot be anything absolutely unique in the ofperence of any race. Its pendeanties will he chiefly a matter of selection and amphaine, certainly not a difference in specific the Indian experience is to be found in a constant intuition of the unity of all life, and the instructive and mendically conviction that the recognition of the unity is the highest good and the utler most freedom. His all that I udia can offer to the world proceeds from her philosophy. The philosophy is not, undered undersom to others - it is

equally the gospel of Jame and of Belake, Sao Tee, and Ruming _ lunt mowhere else has I been made the essential brains of roundogy and advention. "Every nace must rolve its own probleme, and those of its own day. I do not suggest that the amount Indian solution of the years I udian problems, though to lessone may be many and valuable, can be dreitly applied to modern conditions. What I do suggest is that the Hindus grapped more friendly than others the fundamental meaning and Jungore of life, and more deliberately than others oreganized society with a view to the allament of the frient of life; and this organization was designed not for the advantage of a single class, but, to use a modern formula, to take from each according to his own capacity, and to give to each according to his meda. How for the ushes succeeded in this aim may be a matter of opinion. We must not judge of Indian routy, especially

I down westy in to present moment of desay, as if it actually realized the Bushmanuel rocial ideas; yet even with all its imperfections I finder rociety as it minuses will appear to many to be superior to any form of social organization altamed on a large reale ampuler else, and infinitely repeiror to the roud order which we know as modern civilization. Where the Indian much differ muit from the average mind of modern Emope is in to view of the value of philosophy. In Europe and America the sludy of philosoph is regarded as an end in Isrely, and as mele it reme of but little importance to the ordinary man. In India, on the contrang, philosophy is not regarded pri marily as a mental grammastic, but rather, and with drep religious commution, as our rabution (molesha) from the ig-

norance (anidya) which for ever 249.

linder from our eyer the maion of realty. Philosophy is the lung to the map of life, by which are set forthe the meaning of life and the means of atlanning its goal. It is no wonder then, that the Indians -- The Western roudogest is and to ray: The teachings of religion and philosophy may a may not be time, but in any case they have no regruptione for the meetical reformer. The Brahmung on the contrary, considered all active. ty not duested in accordance with a considered theory of the mening and purpose of life as impremely unpractical. --- Of Buddhim I shall not speak at great length, but rather in parentheses; for the Muddlints never dwelly attempted to organize human routy, thuly that, rather than

concern limself with polity the war small shall of the world to follow the linguit state of the mendicant. Buddlinst docline is a medecine volely directed to save the indundual from lunning, not in a future hall, but in the great fine of his own think. It assumes that to enage from the sternal recurrence is not merely the municipality, but the whole jungore of life; he is the winest who devotes turnel . eately to this end, he is the most loving who devotes timely to the Buddham has nevelleless deeps and lasting effects on Indian state craft. --- The sentment of frendlines (mettyn); through its effort upon ndundual character, receted upon

"It is difficult to regardle what is Buddlist from what is Indian generally. --pp5-6-7 " Buddlism, no for as I homor, never allempled to formulate a constitution or to determine the social order Just this, however, the Brahmana allengted in many ways, and to a great extent actioned, and it is many their application of religious philosophy to the publicus of rociology which forms the might of the present discussion --- ') in the 'D harmasastra' of Many and the arthasastra of Chanalya - pulsages the most remalable sociological documents the world possesses (For detailed comment me Plagman De Science of Social Organization and Before 1910. Studies in amount Hindu Polity

Sondon, 1914) - they it forther the putine of the ideal wordy, defined from the randpoint of law. By there and other means they accomplished what has not get her efforted in any other country in making religious philosophy the essential and intelligible basis of populare culture and valuable polity. --+- This (the Science of the Self) is for Hindu thunder eleval life. not an elemity in line, but the recognition here and now of all Things in the Self and the Self in all. " More than all else," may Kalin, who may be raid to year for India, 'do I clavish at heart that love which makes me to live a limiter life in this world? This magazille unity of the material and spurtual would is made the foundation of the Indian culting,

and delemines the whole character 253 of her round ideals.

"How, then, could could the
ornalment tolerale the quartical dwenty of life, how mounde for the fact that a majority of wildwid wale are guided by selfish anne, how could they deal with the justilen of wil? They had found the reliegon of Eleny (ringina Vidya), what of the religion of Time (Sagina Yelya)? This is the culied point of relig ions rouslogy. --- To fail here is to divide the church from the every day life, and to create the underding distriction of raced and profame, to muche is to Ilmunate daily life with the light of heaven. The life or lives of man many he regarded as constituting a comme - an are of time experience sublended by

the duration of the adulated to sife, the online the Path of Pursuit wolding the Path of Pursuit the Partie Manage - is characterised
by self-assertion. The inward movement - Involution, the Path of Return - the himselfe Manga - is characterized by increasing. Self- realization. I ref. the ego - justimen; Self : the dime by mely, - parametimen.] . The religion of men on the outward juth is the Religion of I ime. the religion of those who return is the Religion of turnity. If we consider life as one whole, certainly Self-realization must be regarded as to essential purpose from the beginning --- But though it is true that in most men the two places of experience with penetrate, we shall last understand the soul of man - - . . Cy reposite consideration of the outward and visual lendence.

Brokumana award the theological 255 use of the terms 'good' and will, and prefer to speak of 'knowledge and ignorance' (vidya and avidya) and of the three qualities of rather, rajus and tames. As temouledeze merenses, so much the more will a man of his own moleon, and not from any sense of duty, lend to return, and his drawler and actions well be more jumely satting. But we need not on that account condemn the refassertion of the ignorant as me. for could self realization be where self-assertion had never been? It is not am but youth, and to forland the religion of the thirst of youth is not a cure, rather, as we valire more dearly every day desires my. proceed breed partilence. The Brahmana trenfore, molerathistanding the austere will appointed for themselves, held that an ideal turnian society must proude for the enjoyment of all pleasures by those who wish for them. they would my, perhaps that those who have view above the mere gratification of the ruser, and beyond a life of mere pleasure, houvever refinel, are just those who have already tasted pleasure to the full. For reasons of this land it was held that the acquestion of wealth (antha) and the enjoyment of sence pleasure (learna), subject to mele lan (dharma) as may protest the weak preocupations of those on the onlivered path. This is the stage altamed ly modern Western andreston rously, of which the norm is competition regulated by altreal restraint. Beyond this stay no routy an proper unless it is

subjected to the creative will of 257 those who have rassed beingoud the stage of most extreme egoism whether we call them harvels, agrandians, Brahmans, Samurai, or mingly men of griene.

"Pintaniam consiste in a deine to impose the natural ascellaism of age upon the young, and this portion is languly formaled on the intendelle theories of an absolute ellie and an only time theology. The opposite extreme is electrated in in dustrial routy, which accepts the puniples of competition and relfassertion as a matter of course, while it deine the value of philoso ply and discipline. Brahman sociology, just because of its photosophreal leasing, avoided toth enoug in adopting the theory of new - dharma

the admidual according to his would and spiritual statue, and the doction of the many forms of I mana, which is no cluminly interpreted by the However much the Brahmana held Self-realizartion to be the end of elife, the summer howen, they now very clearly that it would be elloqueal to impose this aim unudrately upon those menhere of the community who are not yet weary of self-assertion. It is most comprenously in this understand. ing tolerance that Brahman rouslay surprises other systems. --- " We must not assume that remeanation is a superstition which of it could be definitely refited (and that is a considerable of), would have as a theory no practical value. Even alone and electrons are but symbole

and lond represent langille object 259 like malle, which we could see if me had large enough meroscoper; the practical value of a theory does not depend on its representative character but on its efficieng in remning pust observations and forecasting future wents. The doctions of remains to the a fait which everyone must have emaled, the varying age of the come of men mespertine of the age of the body in years. We must understand the doctime of remember at any rate as an artistic or mythical representation of their facts, I other facts the Prolinar ughtly altacled great unjortance, for it is this variation of tengerament or inheritance which men, an inequality that I too often ignored in the throne of Western democracy. in the dogme of the hythere character of the world- process. This alighten is determined by the great autilliene of Subject and O light, Self and not Self, will and written, Chity and Deventy, Some and Hate, and all other Pains'. --- Every indunded life - mound, vegetable, animal, human, a personal god the creation and destruction, appear. are and drappearance, are of the enous of the world-process and oqually originate in the just, the present and the future, according to the wew, then, every underedual aro (justima), or separate expression of the governed to le 4

Les regarded des traisment de la collection of the collections life of a ration, a planet, or a comic nystem. It is further con indeed that the tuning point of this came is reached in man, and have the immeanishly value which Hudres (and Bladdhists) allack to linte in human form Before the luming point is reached to use the language of Christian theolafter it is parsed, regenerate man. The luning point is not to he regarded as middles, for the two conditions uterpreteate, and the change of psychological centre of aparty may occupy a meetin of he a modern went; it is only in the

sense that the fall of a ingre fruit appears sudden. p. " It reemed to them (the Malmons)
ingraphly that are ideal roccety should have any other than an austo. cutie having, the austorney being at once intellectual and speciation, ---They around that by a natural law the indudual ago is always, or many always, born its its own crefitting ammount, I they were wong on this point, then I main for others to discover some better my of actioning the same and I do not my that the is unpossible; but it can handley be deined that the Brahminal case uplan is the meaned approach that has get hear made toward a rounty whom there hall be no alternt to realise a competitue equality,

but where all whereds are 263 agaded as admitted. To those who admit the wantly of age in human roule, the must appear to be the only time comthe Brahmanical theory has also a far- reacting bearing on the problems of contion. "Reaching"

rough the gamede Purana, 'ti's man devoid of wisdom, is like a minor to the belond ? -- The greatest stress is haid on the development of character . - . In report of what we generally understand by higher education that the Brahman melled offers most from modern deals; for it is not even contem plated the demand that all browledge should be made access. all to all. The by to education is to be found in personality.

no tealer should import his bround. edge to a jupil untit be find the most of their is to be found in the asking of the right question. as the man who dies with a sparle delans water, even so an oludient jugid olitains the torouldage which is in the teacher, [many is, 218) Franches Servey 1 tiden View of p. 18 " You art was exembally practical, -- Vedie aesthelie counted essentially in the appreciation of shill, --"In the age (of the Upanisheds) they is no explicit aesthetic! --"the later Idindy inew which treats the martine of ant as a form of goga, and doutifies aellette emotion, with that felt when

the rely perceive the Self. ". - The made of wimalization per the work of art is completed before the work of transmighton or representation is hegin. "fut a in hedeaval Emory, 20 too, and pulsages even more conspire would in I dia, the unpulse to wouldty derived from the spirit of adoration - the loving and parsionale devoline o a personal durity; which we know as whate ---- a purely abstract philosophy on a psychology who that of Early Buddlin does not done d aesthetie expression; it was the must of worship which walt upon the foundations of Buddlent and Vadante Clought the marions of Indian religion, which shelter

all those whom smely intellectual formulae could not ratisfy - the children of this world who will not hung along the patte of Release, and the mysters who find a forelaste of freedom in the love of every cloud in the slay and flower at them feet. One of the attacline features about a doctor's job and of my industrial anditing work is + was the amount of conseious control and freedom and institute in it. That was absent in all others of my jobs. Pleasure of relf-reliance. Did it flatter my relfmysteme? Not too much, think. T me love is fulliful regardless of all apparent courses of muslimit or justomer or enderes of impathfulness became these latter are mallere of time and space, whereas time love is beyond three.



Cimes

LITERARY SUPPLEMENT.

DECEMBER LONDON, THURSDAY, 1926. Registered as a Newspaper. Postagn: Inland 1d.; Canadian 1d.; Foreign 11d.

PRICE 3d.

ART AND REALITY.

On May 28, 1810, Elizabeth Brentano, a young woman who is described as having been beautiful, highly cultured and fascinating, wrote a letter to Goethe describing her meeting with Beethoven. In the course of this lotter sho professes to report a conversation with Beethoven, and attributes to him the following remarks:

When I open my eyes I must sigh, for what I see is contrary to my religion, and I must despise the world which does not know that music is a higher revelation than all wisdom and philosophy, the wine which inspires one to new generative processes, and I am the Bacchus who presses ont this glorious wine for mankind and makes them this glorious wine for mankind and makes them spiritually drunken. When they are again become sober they have drawn from the sea all that they brought with them, all that they can bring with them to dry land. I have not a single friend; I must live alone. But well I know that Gold is nearer to me than to other artists; I associate with him without fear; I have always recognized and understood him and have no fear for my nusic—it can meet no evil fute. Those who understand it can meet no evil fate. Those who understand it must be freed by it from all the miscries which the others drag about with themselves.

Music, verily, is the mediator between intellectual

and sensuons life,

Speak to Goethe about me. Tell him to hear my symphonics, and he will say that I am right in saying that music is the one incorporcal cutrance into the higher world of knowledge which com-prehends mankind but which mankind cannot comprehend.

On the following day, when Elizabeth showed Beethoven what she had written, he exclaimed: "Did I say that? Well, then I had a raptus !"

But the question is whether Beethoven said any of it at all. It is an unfortunate fact that the faseinating Elizabeth was not a perfectly truthful person. Even her champion, Thayer, admits that she was not above forging documents, or parts of documents. And the remarks attributed to Beethoven in this letter certainly differ in style from anything to be found in his writings. Schindler, the constant associate of Beethoven in his last years, stated that he had never heard "the master" talk like it. On the other hand, Beethoven was at this time only forty years of age; he had not yet entered into the silence of his last years. And Elizabeth was indisputably far more intelligent and responsive than Schindler. Moreover, there are certain points about the report which, when examined, are seen to be characteristic and such as would be difficult to invent. The reasonable hypothesis is to suppose that Beethoven did make cortain claims for his music and that Elizabeth, very romantic and somewhat unserupnlous, gave them what she thought was an effective presenta-

The point is important because in this report is almost the only evidence we have as to Beethoven's conception of the function of music. It is a conception which was not with the intellectual outlook of his own time, and which is, indeed, incompatible with the general intellectual climate of the last three centuries. We may assume, as the irreducible minimum basis of Elizeboth's fantasies, that Beethoven regarded art as a way of communicating knowledge about reality. Beethoven was a firm believer in what Mr. I. A. Riehards, in his "Principles of Literary Criticism," calls the "revelation theory" of art. This is a theory which, if truo, moans that art has a significance very much more important than that usually attributed to it: art must rank with science and philosophy as a way of communicating knowledge about reality. Other artists besides Beothoven have held this view; but there is no room for it in the great scientific world-outlook which was initiated in the soventeenth century and which is still the dominant outlook of our time. And a theory of æsthetics which is serious and does not simply ignore the great revolution in thought produced by science finds it difficult, if not impossible, lo attach to art the significance Boethoven claimed for it. Nevertheless, the fact that Beethoven, who created the music, held these ideas about his music is not unimportant. It seems easy for some writers, mon of quito average sensibility and intelligence, to dismiss the testimony of the greatest

artists to the meaning of their own work

when this testimony conflicts with the philosophy the critic has found adequate

to accommodate his own experience. Such an attitude shows a pathetic confidence in the validity of "established truths." A cortain lumility in the presence of utterances which presumably spring from a richer context of experience than we possess is surely to be excused. So that we may sympathize with Gotthe when he replied to Elizabeth's report of Beethoven's convorsation :-

The ordinary human mind might, perhaps, find contradictions in it: hut before that which is uttered by one possessed of such a dæmon an ordinary layman must stand in reverence; and it is immaterial whether he speaks from feeling or knowledge, for here the gods are at work strewing seeds for future discernment and we can only wish that thay may proceed undisturbedly to development. But before they can become general, the clouds which veil the human mind must be dispersed. . . To think of teaching him would be an insolence even in one with greater insight than mine, since he has the guiding light of his genius which frequently illumines his mind like a stroke of lightning while we sit in darkness and scarcely suspect the direction from which daylight will break upon us.

The letter is a little constrained, but it is evident that Goetho feels that Beethoven must be treated with respect. It is impossible, Gootho feels, to be quite sure about the limitations of a genius of the Beethoven order. It would be advisable, then, before wo dismiss Beethoven's ideas about the significance of music, to inquire into them more closely.

By the end of the eighteenth century the mental climato characteristic of the modern world was well established in the general mind. Wo have borrowed from Dr. Whitehead's "Science and the Modern World" the term "mental climate" to indicate those fundamental assumptions which are current during any particular period and which are the common ground, as it were, of the different world-ontlooks which are constructed during that period. Such assumptions do not exist as explicit philosophies; they are, rather, the basis of the philosophies created in their during the last three centuries, is, for example, Such an assumption, unquestioned that there exists an order of nature. mental climato characteristic of the modern world is most clearly manifested in modern seignee, for hero the activity is conditioned by the assumptions in a perfectly direct manner. But the same assumptions, for the most part unconscious, can be found in much modern philosophy and æsthetie criticism. For our present purpose the aspect of these assumptions that most interests us is that they make plausible the idea that art is an activity expressive wholly of peculiarities of the human constitution. It is not a revelation of reality; the values attributed by the artist to nature are not inherent in uature. basis of this outlook is scientific materialism, which supposes that the reality of the world may be exhaustively described in terms of the abstractions found so successful in building up modern science—such abstractions as mass, force, location in space and time, and so on. In this universe the human mind, itself, in some way, the product of these abstractions, creates values expressive of its own constitution. These values are not part of reality; to suppose that they are is to adopt the "magical" view of the world. Our aspirations are expressive of nothing but our own needs-in the last resort, of our biological needs-and are, in that sense, purely accidental. They throw no light on the constitution of the universe; they point to no universal purpose in things. That the artist reveals to us the nature of reality, or anything but the peculiarities of his neural organization, is a notion incompatible with the scientific outlook on the world, It follows from this that art is a somewhat

trivial mystery. It is a mystery because the pleasuro we indisputably get from a work of art cannot easily be related to our biological needs. Especially is this the case with music. It is difficult to understand why, in the struggle for existence, a peculiar sensibility to certain sequences of non-natural sounds should ever have been developed. And the mystery is trivial because nothing but an accidental and non-essential appetite appears to be involved. On the basis of this estimate of art the theory of "the esthetic emotion" has been proposed. This theory

supposes that amongst the emotions proper to a human being is one particular emotion which is excited by works of art or, more generally, by all "manifestations of the beautiful," and which is excited by nothing else. The emotion appears to be capable of degrees, but also of a maximum. Some works of art are better than others, but it is also possible for a work of art to be "perfect." The perfect work of art excites the æsthetic emotion to its maximum. The nearest analogy to this state would seem to be provided by the sexual orgasm. The classification of works of art proper on this theory, therefore, is the classification into perfect and im-perfect, those that produce orgasm and those that do not. Amongst perfect works of art may be a symphony, a line of melody, an epic poem, or a Serbian mat. The same value must naturally be attributed to all these works, since they are all completely successful in the function of a work of art, which is to excite the asthetic emotion to its maximum. The objection to this theory is that it entirely fails to take into account the most important of our reactions to a work of art. It is not true that works of art excito in us one specific omotion; and works of art are not adequately classified as perfect and imperfect. Tho difference in our responses to a late quartet by Beethoven and an early quartet by Haydn, for instance, is not described by saying that a specific emotion is more or less excited. The one is not a more perfect form of the other. It may be replied that both compositions possess the quality of beauty, and that our only relevant reaction, from the point of view of æsthetic theory, is our roaction to this quality—a reaction which is susceptible of degrees but which is always of the same kind. Such a reply derives all its plausibility morely from the poverty of language. Lauguage, as an historical accident, is poor in names for subjective states, and consequently in names for the imputed properties of objects that produce these states. Even such words as love and hate, doaling with emotions to which mankind has always paid great attention, are morely portmantean words. Within their meaning are not only <u>differences</u> of degree but differences of kind. To conclude, because the word "beauty" exists almost in isolation, that it refers to some definite quality of objects, or that it is descriptive of some one subjective state, is to mistake a deliciency in language for a key to truth.

If we forge the pleasing but puerile pastime of constructing a philosophy out of the accidents of grammar and remain faithful to our actual experience, we shall find no reason to believe in a specific æsthetic cinotion, or to believe in the existence of some unique quality of beauty inhabiting all works of art. Such beliefs are merely the first and casiest steps in man's effort to frame a theory of art which shall be compatible with the materialistic universe of science, in which values do not form part of reality. But it is quito possible for a truer and more flexible theory to flourish, even in this mechanistic desert. We need postulate no mystical similarity among works of art, nor suppose that one uniquo and apparently useless appetito is satisfied by them. We may admit the correctness of our direct perceptions that works of art are great and small, and not merely perfect and imperfect. The feeling we indisputably have from a great work of art, that a large area of experience has been illuminated and harmonized for us, need not be wholly dismissed. It is true that experience is susceptible of different degrees of organization, and the superior degree of organization of his experience that has been achieved by a great artist may be, at least temporarily, communicated to us. We may suppose that his nervous system is, in some ways, better constructed than our own. Ho has not discovered and revealed some mystic quality of beauty; he has bestowed upon our experience a higher degree of organization. For the time being we see through his eyes. But, in order to remain faithful to materialism, we must not supposo that the artist has communicated knowledge; he has not given us a revelation about the Reality is the material nature of reality. of science, and values do not enter into the scientific scheme. The harmony of experionee, as the artist reyeals it, is not an indication that "all's right with the world"; it is merely an indication that his nervous system is organized in a certain way. The advantage of this theory over the "asthetic emotion" theory is that it does not require us to do so much violence to the direct reactions we experience in the presence of a work of art. It is true that it does not allow us to take these reactions at their face value; we have, at least purtially, to explain them away, But we are not required to reduce ourselves to the comparatively imbecile condition of the "pure asthete." We are not required to pretend that a fine song is as valuable as a fine symphony, that comprehensiveness and profundity are as nothing compared with "perfection." The richness of the artist's material, and the extent and depth of his organization of it, are admitted to be the factors that give his work its value.

This theory is probably the most adequate that can be devised on the basis of materialism. A work of art does not, as a scientific discovery does, exhibit new factors in reality; it merely presents a different and more desirable organization of experience from that we normally possess. This theory is, it must be admitted, a trifle observe. It we think of the new ordering of known facts that a mathematical genius may give us, we see that the distinction between organization of experience and the discovery of new see that the distinction between organization of experience and the discovery of new see that the distinction between organization of experience and the discovery of new seed that the distinction between organization of experience and the discovery of new seed that the distinction and doubtful analysis would be required to make the point perfectly clear. This analysis, however, is not necessary; for there is reason to suppose that the materialistic doctrine on which the whole theory rests has no longer any compelling force.

The materialistic doctrine that has most influenced aesthetic theory is the doctrine that the artist's perceptions give us no knowledge of the nature of reality. This doctrine assumes that the whole of reality may be exhaustively described in terms of the fundamental scientific concents elaborated in Europe during the seventeenth century. Stated thus nakedly, the assumption seems an enormous one. The suspicion immediately arises that its ground is much more emotional than rational. But, in truth, the assumption did have a certain rational basis which has only recently been destroyed. That basis is found in the fact that the elements ignored by science never come in to disturb it. If other elements than those considered by science form an integral part of reality, how is it that the scientific description seems to be complete? The fact that science forms a coherent and closed system is surely a presumption against the existence of what it ignores. By the end of the cighteenth century the convincing force of this argument was at its maximum. The triumpks achieved by the French mathematicians, on the basis of the concepts introduced by Galileo and made explicit by Nowton, justified the helief that the key to the universe had now been discovered. Laplace's remark to Napoleon, that in writing the "Micanique Céleste" he had found no need to assume the existence of God, expressed both the materialist position and the best available evidence for it. But this evidence was, after all, very slight. The fact that Laplace had not found God in the heavens was no proof that he would not find Him on the earth. The phenomena of life and mind were so far from being included in the scientific scheme that it was only their almost total ignorance of these phenomena which enabled the eighteenth-century materialist scheme it has not yet shown itself competent to describe the whole of reality. But the objection can still be made totale materialist on the expressed in the resulting reorganization of scientific thought, that values will

But, for the purposes of a theory of art, it is the fact that the materialist outlook has been abandoned rather than the reasons for its abandonment that is of importance. Our reactions to a work of art, or rather our interpretations of these reactions, have been largely conditioned by the mental climate brought about by scientific materialism. Nothing is more pervasive or more powerful than such a climate. It is indeed a climate in that it allows only certain growths to come to maturity, stunting and warping all others. The characteristic of this particular climate that interests us at present is that it has made difficult or impossible the correct evaluation of our aesthetic experiences, and for this reason has hindered us in understanding the significance of a great artist. It has distorted our aesthetic perceptions by forcing us to accommodate them to a system of thought in which they really have no place, so that our reactions to a work of art are no longer accepted by us in their purity but are unmediately interpreted and sophisticated to serve our general outlook. For this reason most criticism is concerned with secondary issues, which are the only ones that can appear in the prevalent mental climate.

For the purposes of asthetic criticism the most important fact that energes from the present reorganization of scientific thought is that those elencities of our experience that science ignores are not thereby shown to have no bearing upon the nature of reality. The fundamental concepts hitherto employed by science have been shown to be both unnecessary and insufficient. They are in process of being replaced by a different set; and it is perfectly possible that, when the

replacement is complete, values will be established as inherent in reality. Even should science be able to progress without importing values into its scheme, that fact would afford no presumption against the existence of values. For one major result of recent physical speculation has been to show the precise nature of the limitations to scientific knowledge. Science gives us knowledge of structure, but not of substance. It may be assumed that this is the only kind of knowledge possible to us; but there seem to be no good reasons for such an assumption. Science, indeed, tells us a very great deal less about the universe than we have been accustomed to suppose; and there is no reason to believe that all we can over know must be concluded in terms of its thin and largely arbitrary abstructions.

With the disintegration of centuries old scientific outlook the way is clear for the construction of an adequate asthetic criticism. It is true, as Mr. Richards insists, that the artist gives us a superior organization of experience. But that experience includes percentums which although organization of experience. But that experience includes perceptions which, although there is no place for them in the scientific scheme, need none the less be perceptions of factors in reality. Therefore a work of art may communicate knowledge. It may indeed be a "revelation," The "higher consciousness" of the great artist is evidenced not only by his capacity for ordering his only by his capacity for ordering his experi once, but also by having his experience. His world may differ from that of the ordinary man as the world of the ordinary man differs from that of a dog, in the extent of his contact with reality as well as in his superior organization of it. We may continue to maintain, then, the "revelation" theory of art. Indeed, our business as critics is to make it more explicit. The highest art has a transcendental function, as science has saying this, however, we must be careful to distinguish between these functions. We caunot say that art communicates knowledge, as science does, for we should be open to the objection made to the revelation theory of art that we cannot say what the revelation is of. But what art does do is to communicate to us an attitude, an attitude taken up by the artist consequent upon his perceptions. to us an attitude, an attitude taken up by the artist consequent upon his perceptions, which perceptions may be perceptions of factors in reality. It is characteristic of the greatest art that the attitude it communicates to us, is felt by us to be valid, to be the reaction to a more subtle and comprehensive contact with reality than we can normally make. We no longer need dismiss this feeling or attempt to explain it away. The colossal and mastered experience which seems to be reflected in the Heilgesang of the A miner quartet, for instance, is, we may be confident, quartot, for instance, is, we may be confident, indicative of more than the peculiarities of Beethoven's neural organization. The per-Beethoven's neural organization. The perceptions which made that experience possible were in no sense illusory; they were perceptions of the nature of reality, even though they have no place in the scientific scheme. Beethoven does not communicate to us his perceptions or his experiences. He communicates to us the attitude based on them. We may share with him that unearthly state where the struggle ends and pain dissolves away, although we know but little of his struggle and have not experienced his pain. He lived in a universe richer than ours, in some ways better than ours and in some ways more terrible. And yet we recognize his universe and find his attitudes towards it prophetic of our own. It is towards it prophetic of our own. It is indeed our own universe, but as experienced by a consciousness which is aware of aspects of which we have but dim and transitory glimpses.

The Elzevier Press," a handlist compiled by Mr. H. B. Copinger, will be published by Messrs. Grafton and Co. at the beginning of the new year. An index is given to every book that the Elzeviers printed—5,300 in all, or nearly three times the number registered by any previous bibliographer.

Messrs. Hodder and Stoughton are publishing immediately Professor Adolf Deissmann's completely revised edition of his interpretation of St. Paul and his times, "Paul: A Study in Social and Religious History." The author has incorporated the results of twelve years' research since the book was first published, including personal visits to the areas in which St. Paul worked and lived.

Messrs. Blackie are about to issue a semipopular account of the theory of relativity,
entitled "Space and Time," by Emile Borel,
Professor of the Faculte des Sciences, Paris,
who has specially written for the English
edition an extended discussion of recent
theoretical and experimental researches. The
work has been translated by Dr. Angelo S.
Rappoport and Dr. John Dongall.

Next month Messrs. Allen and Unwin will publish a comprehensive survey of "Bolshevist Russia," by Anton Karlgren, Professor of Slav at the University of Copenhagen, translated by Anna Barwell. The author, who at first viewed Bolshevism with distinct favour, gives the results of his exhaustive study of the new Russia and the conclusions which seem the inevitable outcome of such study.

"The Inquisition: From its Establishment to the Great Schism," by A. L. Maycock, will be among the early books of the New Year to come from Messrs, Constable. The author discusses the problems of medieval heresy as well as the methods adopted to combat its propagation, and summarizes the effects of the Inquisition in the principal fields of its activity.

Professor, André Signfried's study of the

Professor André Siegfried's study of the United States at the present day in its economic and psychological aspects, entitled "The American Age," will be published by Messis. Jonathan Cape simultaneously with the French and German editions. The author, who was attached to the British Army for three years during the war, and since the Armistice has been one of the economic experts of the French Foreign Office, bases his book largely on his recent six months' tour of the United States, where he met and talked with many of America's leading men.

YUGOSLAVIA SINCE THE UNION.

LE ROYMME SERBE CRONTE SLOVÈNE: 8
Organisation, sa Vie Politique et ses Institions. Préface do M. Albert Thomas. 1
Albert Mousser. (Paris: Bossard, 24

Album Mouser. (Paris: Bossard, 24
The present moment, when Yngoslavin fee that she is threatened by the signature of the work of Tirana between Italy at Albania, is opportune for the publication this interesting and informative work on the Trime Monarchy; for the author has been eareful to provide it with an appreciation of the recent foreign policy pursued by successive Cabinets in Belgrade, which, so far as Albania was concerned, seemed to have established thoroughly satisfactory state of affairs on the once sorely vexed marches between Slav and Shkypetar. In dealing with a country which has so sedulously cherished its historica memories and attaches so much importance to the memories and traditions of the past in ordering its present and moulding its future the author might have been pardoned had his hegan his historical summary some centurice carrier. But of late years the world at large that suffered severely from Balkan nightmure caused by a copious diet of medieval his tory, consumed to excess by recently liberated antions and often undigested; so he is perhaps wise in devoting his attention to the constitutional developments and party politice of the last hundred years or so.

The reader will, indeed, be grateful for this for there are several works which deal with the fortunes of the Serbs in the Middle Ages while M. Mousset is alone among modern writers in providing a careful and impartia consideration to party polities in Yugoslavii in the years since the establishment of the Trinne Mousrchy and the introduction, on the anniversary of the destruction of the Serbian Kingdom ut Kossovo in 1389, of the Constitution of Vidovdom. This established the country on a unitary basis; and many of the subsequent political difficulties have been eaused by the musatisfied ambitions of some of the Croats for a Federal union instead of the southern Slaxs which is being achieved under that Constitution. In spite of the fact that the Serbian Orthodox Church, with its long list of canonized Serbiun kings, pluyed so important a part in keeping alive the ideal of Serbian nationality, M. Mousset is able to record the interesting fact that the Yugoslava as a whole are remarkably tolerant in religiou matters, and that Latins and Moslems are moving the interesting fact that the Yugoslava as whole are remarkably tolerant in religiou matters, and that Latins and Moslems are moving the interesting fact that the Yugoslava as a whole are remarkably tolerant in religiou matters, and that Latins and Moslems are moving to the national ideal. He traces the fortune of the Orthodox Patriarchate of the Serbian nation, first erected at Petch in 1346 in the days of medieval greatness and prompth anathematized by the Œemmenical Patriarch and the Current of the Croats are remarked to the Serbian Patriarchate was in abeyance until 1557 when a Bosniak (Serb Moslem) Grand Vizier Molamed Sokoli (Sokolovitch) Pasha, put a end to the domination of the Greek Phana over the Clurch of his Christian brethren by restoring the Holy Throno of Petch to it bristine ecclesiastical eminence and power. I 1766, however, this policy was reversed be Sultan Mustapha III.; and the Patriarch feto Karlowitz, then in the Hapsburg dominion: where h

M. Monsset provides interesting detain about the Old Catholic movement in Croating which is connected with that in Bohenia, but of them appearing to be manifestations of locationalism in ecclesiastical affairs. The national consciousness is marked among the Bosniaks, or Moslems of Serbian blood an speech, in an impatience with the policy of the present Government of Angora and it expressions of indignation at the abolition of the Ottoman Caliphate by the Turkish Republic. This in itself shows how powerful he been the national revival of the Serbian race for not so very long ago the words "Turk" an "Moslem" were almost synonymous throughout the Balkans, and only curious inquire were able to tell the difference between the Asiatic Osmanli Moslem and his co-veligionis of European stock, the Bosniaks, Pomak Valahades and Arnauts, among the Serbian this revival M. Mousset points out, with reason, how impossible the unsympathet King Alexander Obrenoviteh was as a nation leader, and reminds his readers that it was the coronation of King Peter Kurageorgevite who succeeded him after the dynastic traged of 1903, that the cry was lirst raised 1 deputations from the Hapsburg dominions. "Zhivio Yugoslovenski Krul!" as an omen the triumph of twenty years later. The paplayed in this achievement by education as by the Press is amply explained in separa chapters; and M. Mousset concludes a valable and illuminating book with a survey of the dramatic, pictorial, glyptic and archite tural art of the Serbian Renascence. It is to hoped that an English edition of Mousset's book will shortly be issued.

Kalin is like believen a great acceptor dwelling in and using all parts of this world while at the name time buying his basis in the alemal, consisonely using both time - space and elemity - white. It rems as'y each notion & constration is it st seems as of such motion to combration is to

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unthant allocation to me them for special proposes 3 to 1/2 . 5 3 13 1 and a really means to me them for spiritual purpose, 13 --]for allulment only implies for of loss or reputation, i.e. a space. Time, unsprished, emited concept a allitude. The youther attitude at its best does not demand some. cuation, for that is also an idea of expanding The work or a reverse sporestime consept, The cost attitude is one of anallached on dismbutul
anciplance, the opposing the locally unset
while it hants is the following and were as a int to more than contract to anhance the previous hearty, as well as for its own were. . of these rates p 274

(Continuation from p. 266 of these 21
moles) Instalions from A. Coomma-269 pp 32-33 From Essay on I timber Y iew of aut. Throng of Benty". Incidentally we may observe that the fear of ant which prevails among Puntana suses partly from the failure to recognize that aesthetic experience does not depend on pleasme or jain at all and when this is not the immediate deficulty, then from the district of any experience which is beyond good and evil' and so devoid of a definitely moral purpose. "The great writers (Hindu) --- are agreed that the one executive element in poetry is what they lem Rasa or Flavour ... This of Yalue) tem - is the enquelent of Beauty or

abellula Emolion. .. The Dasanipa declares planty that Beauty's absolutely independent of the upupillulie _ Dalightful or disgusting, exalted or lowly, and on lundly, observe or refused, [actual) or unagroup there is no myest that cannot evolve rasa p. 33 Indian theory is very clear that within. two 's not the purpose of art. --- The spectators appreciation of beauty depends on the effort of his own unaquation, gust as in the case of children playing with clay elephents [Dasarupa, TY, 50] P. 54. Tolerance of an imperfect work of art may aime in two ways: --- Unautreal tolerance is content with prelimers or edification, and recoils from beauty that is difficult : creature Colemne is indefferent to prelliness or adefication, and is able from a mere nggestion, mich ar an authord printing or a

broken fragment, to weate or reveale 271 a perfect ofpenence. "is dismosed by Viewanatha in the p. 35. Salitya Dagana: It is june, udwille, self-manifested, compounded agually of joy and consciousness, free from admirptime with any other perception, the very twin brother of mytic experience (Brahmasvadana sahodarah), and the very life of it is representations (Ishotlara) wonder. Fuller, It's enjoyed by those who are competent thereto, in identity, just as the * | shoul and depet of come from of God is Iself the joy with apaint from perception I does not epit. It is not on that account to he regarded as demal in the eon as intermed: it is timeless, It's, again, supersonnous, hyperphysical,

and the only proof of to realty is to he found in experience "Religion and art are thus mannes for one and the same experience - an intuition of reality and of identity. pp 36-7 Through the false would of everyday openence many he seen by those of penetraling inmon (artists, lovers and philo-) soplere) glimpses of the val substrate. This world is the formless as we persone It, the interovable as we know it "Preacely as love is reality experienced by the lover, and truth is reality opperismed by the philosopher, so beauty is reality as experienced by the artist? and there are three phases of the absolute But it is only through the objective work of and that the artist's able to communite his experience, and for the purpose any theme proper to humself will serve, since the

alisabete in manifested equally in 273 the little and the great, animate "We have seen that the world of Benty, like the absolute, count he known objectively. Can we then hy a deliberate purification of art from all associations? We have already rear, however, that the mere intention to create beauty is not sufficient; there must yest an object of devotion. Without a point of departure there can be no flight and no allament: here also one does not allam to perfection by mere remunation L'Blagand-gita, III, 14). We can no more achieve Beauty than we can find Release (Kulin) by hummy one backs on the world. we cannot find our way by a

none devial of things but only in leaving to see those things as they wally and infinite or heartiful. --report we should find the object of rearch elsewhere, we were mustalien. The two worlds, of spurt and matter, Purusha and Prakuti, are one; and this is as clear to the artist as to the lover or the philosopher." Refining to 8 268 of these notes, the docture of acceptance does not ingly indiamente, acceptance. Seems to me certain habits or per lands of works or things even, have of their actual walt mest be rejected. E.g. climit rejected the trading on the Tayle courts + refused to do violence to any man, & refused to accept rank or wealth from the David in the templation,

Coomaramagags Dame of Sina 275 "We must demand of a coming p. 114. were that men should act with European mengy, and think with anothe colon the old ideal laught by Krishna upon the field of balle: Indeferent to pleasure and Jain, to gain and loss, to conquest and defeat, thus make ready for the fight . - - . as do the foolish, altached to worke so should the mine do , but without attachment , reding to establish order in the world. Emost too in wolut reaction from the anady of larver - fine, is concions of a well to the establish
out Emore propose her tong the dark of out them.

mut of order in the world. significant that the discours of aire should cominde with the present hom of dearnon: for Civatie thought again affirms the muty and intertependence of all life,

at the moment when Europe begins to realize that the Frint of life is not easily at allamable in a society band upon division. Can it be that until it were possible to develop theory of relativity as applied to plugues, and the growing of 4th dominion, it was not possible to see the full remon for anighting of all things (of p 268 of their notes) and not to from the things of this world of the remains as Buddha, the send many of the Hunder schools of thought and the greek o Climation of other assertice? Christ was an We comment know God, the absolute, with our much , because that regimes 9

reparation into object a subject , lanour and lumoure. Der soule are also, god & i's such reporting comment be made. The only

Him , like the lovers , or of the artist with him the object of his winon. mostice, but menthelies a mostice. my reach for the Kod of amount apparently le pathy a rending of or reing through waits wellstudly, plus a dust reach or apprehen in of the Self. I am too much cluttered up with Ocudental rationalizations and complexties to merced only by the second way, I think. One will forme is body server - pri maily food. I think the conquering of that . the study of 4th dimenion & relativity are both Jan 10. One waron why wealthy or very clean people are so brossefued and disdamful of duty people and duty places is that they fought that dut is kargely external; that on purely plupud plane if we are clean mide one bodies will repel germs and

throw of poisons automatually and with out have even if they are revollowed hatme there is nothing unclean. to certain times, organisms o circum stames. What is unclear for me is food olife to a plant, Whatever is not is unclear for me. This includes excess food as well as exuation of all hinds, -Co, fees, wine, must. a person who is truly specified, that is, who sees the implications of the spirit in all departments of life o puts them all into effect, will be so clean intermelly that they will not be hanned by any few talnings of poor food or undlawners. This is one maning of christs "Out of the heart dre this ime of life, " of his requestion that defilement comes not from what we ext

but from what were comes from 279 on hearts. Comide in this aspect the heart (feelings) as the motive for actions, encluding saling whits I me are greedy or profer pleasing the senses or don't want to take things duct from hiture (there we allelides of the heart), then we will get rich room a later. I his doent mean that we can habitually take withen food to still get by. But we need to a distantel or afaid of sich or duty people if we are clean omselves or oling natural land. hate that walt while was boarding with rather ship it people when he get out, a money and hindly with muching & open ain. Probably acidoris.

Part of the difficulty with the beauty ourlead costs of large factories my be due to failure to realize that wealth is a flow, and having dammed up or expended or from so much energy in the permanent form of machines o large hundrings there is seen of the flow left for daily utilization by men. If this is time, light a simple & cheap mading is most in just. ant. The article intoolds work by Waddill + Catching wheter that in order to roman program the industrial countries must continuelly appeal their plant is. then overlied charges of the proportion of rolan energy more locked up in march a plant quite mantemance. It alsoles more I rolan mean because of the food for men who make the alditional glant. It also always more of the stand energy (coul a iron). A poor colone Colone Colone with the staff The antlogy telemen oil o coal and

capital is and grinte exact because ful does not gill wheat or anything to wheat. 281 "Energy" is something that connex events, or interestion of world lines. But "come ation" is much an observed imported of series. Comme may that many is a commentation of interestions of world lines? all this pools of the "and to live "with detachment" as the gite regimes, Since if we rule the 16 of g first them all things shall be added unto us (apornue voice), we have all things potentially within us & don't need to be apraid of not getting what we need or of loving it. Therefore don't med to group & grade and he propertywise et Jule "there is a saying in India that

to see through mayor is to distroy her But few realize how literally this is true. The disaster or difficulty that is about to be defeated. The evil about which we can think and express ourselves clearly, has already lost to power. to measure our defeat accurately, is to reverse I. When a people, as a "people, from the highest to the lowest, are until in straight and steady understanding of their cramslances, without doylet and without Ilmor, then wents are about to prespetate themselves. Deserminspirituality. " - Sister Newslite - in aggreine Hindrim "- Valent Co. apply this lotte to my own difficulties with industrialism and with

those of I dians, and in station totale 283 to my worklets on seine and Khaddi If we can my that each child in its development (mental ?) goes through all the elages through which the was has gone; isn't it also time that with a following the race following the or goes through the word or youther development of its mod & spential In addition to romantie love, which may be brief, maniage in the West requires a basis of common wherest and common duty and a mutuality of tem gerament adequate for friendships, affection and forbrance, according to Coomara manie. also to carry through the

fruit relationship, however, and to a goal, to vally progress and not merely to acliem are internation - for this it is belowed should be of one and the rame spiritual age and of the rame moral filme. For if not as Chandidae 2 ays, the women who loves an unworthy man will share the fate of a flower that is princed by thoms, she will die of a broken heat: and the youth who falls in love with a woman of Lower sputual degree will be tossel to and from great must and will give way to despire. (Mid). Thate the common intellectual development only implied, and in the first of their grates only.

Juli, 27 In commelon with war and and aliment of patriotion, A. Commonwanig

in his Dance of Swa, discussing 285 the Status of I when I owner and the inte of sate surge: p?!

"This lest group of the prefect unity
of body and soul, the devotion beyond the grave, has been chosen by many Western culies as our regrowth, we differ from them in thinking of our "sultere" not with juty, but will understanding respect and love. To for from being ashamed of our sultees we take a pride in them; that is even true of the most progressive amongstug. It is very much like the lendemer which our children's children man some day feel for those of their race who were willing to throw away their lives for their country right a wrong, though the nount of were may seem to us then, as it seems to so many already,

evidence rather of generaty than balanced went the devid of the ago for the sale of an absolute, or altach an undre importance to mere life; on the contrary we see clearly that the redless and useless marifice of the millie and the patriot is spiritually sigrefreat, and what remains gurpetvally clear is the imprisonty of the rechles racufue to the calculating assertion of rights. Cultium of the portion of Indian woman from the ground of assertine ferminen, therefore, leaves us unlinely unmoved. precisely as the patriot must be unmoved by an appeal to relf interest or a merely utilitarian demonstration of futility. We do not object to dying for an idea as milles and

patriots have died, but me see that there may be other and greater ideas we can better serve by lung for them ! The ownight in the Indian easoning about me the position of women reams to me well brought out in the two following renteners in Commany on hat topie - both on the rame frage. -I doubt of anyone will demy that is the function or making of women, as a groups - not necessarily an every industral case in general, to be moller, alilien sportal and physical senses. What we have to do them, is not to assent the whenty of woman to day the slity or night of motherbood, however we regard

it but to accord this fundion a higher probation and honour than it when mode for man, not man for maninge Unless he is using "in the some of moulind - both men & comm, the leaves men free than women in relation to parenthroad. I hat is not ight, it reams to me. Because of his relative physical freedom, man ought morally to have greater moral olligation than the woman. Otherwise the utuation breeds refusioners on man & unselfralmen in women, a went had for the rane. The Oriental to women, perhaps is not O wenter at all , but muphy woman. If the modern woman could accept this thought perhaps she would reek a new way of escape, not

an excape from love, but a way 259 out of industrialism "It is true that the modern women is justified in her discontent. For of what has she not been whiled? The organization of society for competition and exploitation has made possible for the few , and only the very few more plugmal comfort and greater recurity of life; but even there it has robbed of all pouce, of the power to walk on to dress or to many much, or to derine children or lovers, or to believe in any power not legally exterto a helief in voter, what a descent!
4. Cormanny 'Shiller of Indian Women " in his Dance of Sing. " What is it that the year

men - poets and creators, not men of one thing they have demanded of women is life. It o one thing at least the agreatest men have always been marferent, that is, the amount of boundedge a woman may possess, It was not by her learning that Beatine inspired Danle, or the washerwomen Chandidas. When Chuelullain chore a unife, it was Emer, because she had the my gifts of beauty, voice, much week, medlewood, window and chanty. We the she was to rome month punt; in other words, the was radant. Radhas shining made the ground le stood on lingtet ar gold. Fe old sight -- "It's this radione in women, more then army other quality

that myes were to every not of 291 beroism, he't martial or proetic. "Everyone understands the p 100 heroism of war, we are not surprised at Sledy Hamiltoni advadion of war regard people met a the Climere regard it with open contempt. What nevertheles we do not yet underrland is the heroism of art, that afternating and perpetual alemand which all creative Colon makes able on body and roul. The artist must bright a continual table for mastery of humself and his enmount, his work must usually be achieved in the teelle of violent, agricult airel well-organized opposition, or against. tell more wearing apathy, and

in any case, even at the best, against the interne resistance which walter opposes to the moulding force of indeed, the tamanic quality in things. The ardent love of women is not too great a remark for Chose who are faithful. But it is far more than the reward of action, it action may be impossible. as pure male, the great God is ment, and li power's always farmine, and it is she who leads the hosts of heaven against the demons, When won of necessity spent in Upe in war or in hunding, when women meded a personal physical as well as a specifical production, Then we could not do mongh for him in personal service; we have reen in the record of folk - rong

and exice how it is part of 293 woman's immendent maline to wonslip man In the words of another Indian remptione, her hudard is for her a place of pilgringe, the guing of alus, the performance of vous, and he a her yuntual teacher - this according to the same reliant which makes the mitration of son by mother eight times more effections than any other. What we have not get learnt is that like relations are needed for the fruit quality of life, even ander conditions of perpetual peace, le lendemes of women is as necessary to mon now, as. over it was when his first duty was that of plupual wanfare, and four men can active greatness

and then reasely unthant the danger of a one- ridel development, whose environment backs this atmorphere of tendences. Woman possesses the power of perpetually creating in man the qualifier she dernes, and thus is for her an infinitely greater power know the journou of those spend qualities could wer confer upon her drestly --- What possible service them, except in a few externals, can the Wastern world render to Eastern women? Though it may health to teach us much of the means of life, it has everything get to release about the trely. Hind It is sometimes asked 1.88 what opportunities are open to the Oriental Woman? How can she styren herself ! The answer is

that life is so designed that 295 whe is given the opportunity to be a woman in other words, to realize, atten than to oppulse Carself. Coomanny sup that notacle, Blake + Whilman "myset indeed be mid to voice the religion of modern Emope - the eligion of I dealitie I udinidualini In his enny on Cosmopulation You of hielasche" (In the Dame of Siva), Community mys among the Things. p. 115 It is true that we find in his works, a certain volence and exaggin alion; but its very nature's that of parmonate protest against un. worthy values, Pharisaice untile, and molume, ---. Of spenal

significance is the bankful doching of the Superman - so the The Climere coment of the Superior Punsha, Bodhisaltva and from - mulita. amongst the chief marks of the myster are a constant sence of the unity and intendependence of all life, and of the interpretation of the spiritual and material - opposed to Puntamen, which distinguides the raced from the reulas. So too is the sense of long everywhere attone - unlike the rolling ons of remard and punishment, which year of a fulm madice of heaven and hell, and allach an almobite and clemal value to good and and. all things he (N) sup,

'I conque you my brethren 297 remain time to the auth and lealieve not those who yeak to you of impresently hopes: Fr me - how could then be any any oulande of me? There is no outside : Every moment Cogmeth exitence, around every Here' the willelle the hall 'there' the middle is everywhere! Becoming must appear justified at every undert -- the present and not under any commentances la justified by the a future, we the just present all there are chambered inglie ulutions, or loqueal deductions from morism, in close accord with the Brahmanial founda, that al thou!

"The doction of the Superman, whome withe stands ' beyond good and evil', who is at one the flower and the leader and saviour of men, has been just forward again and again in the world's history. A host of names for the deal occur in Indian literature: he is the arlial (adept), Bruddha (enlightened), Juna (conquera), tirthahara (finder of the ford), the Bodhisallua (menmation of the hestoning wenter and above all Juan-muleta (freed in this life), whose cution are no longer good or lad, but procoed from his breed value. fet us see what netresche limely has to my of the Superman. afrad for to more govern. But

a honor to me is the degen - 241 ending sense, which south "all for myself" Is that the dochors of selfulness? as well accuse the Upanished, when I declares that all thingy are dear to us for the rate of the Salf. For the mount there is no true distriction of relfish and muelfish, for all interest, are dentical. Selfrealization is perfect senue, and our supreme and only duty is to become what we are (I cat and thou). This is idealistic uduidualian, and this doctine of inner harmony is valid on all planer, for we are not soved by what we do , only by what we are " ye constrain he mays, 'all though to flow

toward you and its you so again ant of your fountain on the getts of your love Voily, an appropriation of all value must such a hectowing love become: but healthy and and holy call I this refusioner -- But another relfulning there is, an all-too- poor and always steal with the eye of the they it lookall upon all that is lostrone: with the craving of lunger it measureth and ever doth it proud sound the table of histories! It's the author of a mypoul apollsom of the Blonde Beat who epelanne: Beller to perish

than to fear and tale: for better to peint than to be found and holed! "Nietzsche has cerlandy a contempt to july - that is, for rentmentalizing over one's own uffering on those of others. Naturally, life is had for the lighter man it should be ever hander by follow my my meter and my about them! 'y tell me, 'Sife is had to hear! But for what purpose should ye have your pude in the morn the evening?" Here is calainly defferent from the greatest happiness of the greatest number, which Western Democratics Com

made then arm, ---"The Will to Power has molling to do with typing - iti opposed alike to the typing of the autorial and the lyramy of the majority. The Will to Power asserts that our life is not to he mayed by molines of pleasure or pain, the pains of opposites but is to be duested towards to god, and that goal is the freedom and spoulaneity of the Jivan - mulsta. and this is dro set out in the Blagavadgita: the how must be supervan); resolute for the fray, but unallasted to the result, for as Whiliam express it,

'balle are lost in the same spirit in which they are won'. If he he wounded, he will unge his commales owned, rather the ask then to delay to condole with lim: and he will not would them by myroung that they in their turn would do allerwine. Set you love he slage the your puty! but that is not self-love, it is not even neighbor - love or just -Ett fte gute reden - Higher than love to the fulled and fulue ones. it higher still them town to men is love to things and plantone. - - · rugely do D How with my love, and my meight how so myself' - much is the (Top. 306)

"Physical liberty may be taken from o man, but spiritual liberty is his birth right, of which all the armies and navies of the world are powerless to deprive him without his co-operation."

-BERTRAND RUSSELL.

During the last European war, those in England who had conscientious scruples to take arms against their enemies were often derisively asked as to what thev would do if England refused to offer armed opposition to Germany and 1f the Germans taking advantage of the defenceless condition of England in. vaded it and the reign of Kultur was installed at the Buckingham Palace with the Prussian bureaucracy assuing edicts from Whitehall? the pacifist Mr. Leach has approved of bombing in Iraq and the pacifist Mr Ramsay MaoDonald is "strengthening" the British position in the Sudan, would seem as though we are as from an application of the Sermon or the Mount to international relationships Yet when the war was still as ever. in its initial stages, an eminent English thinker, Mr. Bertrand Russell, attempted to answer the query put to the advecate of pacifism. In an article on "War and Non-Resistance" contributed to the "Atlantic Monthly" in the August 1915 (now re-printed in "Justice War Time", By Bertrand Russell), Mr. Russell assumes an imaginary situa tion in which England having disbanded her army and navy and declared her intention of neither employing force nor obeying the force of a foreign authority, is invaded by Germany. The analysis is interesting and may be briefly summed up here.

To begin with, the pacific attitude of England would be inconvenient to Germany since she would fail to find a decent excuse—such as that of self-

defence or defence of weaker states -for her aggression and would alienate not only all civilised opinion but even the public opinion in Germany itself. even if home opposition is overcome and world-opinion placated, the invading force would have no opportunity of winning military glory since there would be no military opposition and the very simplicity of the task would produce in the soldiery a feeling of disgust, instead of pride. The passivity of the popu lace, however, would enable the Germans to obtain political control gradually substituting their own bureaucracy for the indigenous one. at this point, if the nation showed much courage as it shows in war, there would be difficulties. All the existing officials would refuse to co-operate with the Germans and the dismissed officials could not all be imprisoned or shot, since no fighting would have occurred and such wholesale brutality would be out of the question. Nor would it be an administrative easy to create machinery without popular co-operation. Whatever edicts might be issued would be quietly ignored by the population. (For example, despite orders, German would not be taught by teachers in schools, and if schoolmasters were dismissed, parents would no longer send their children to schools: or the raising of revenue would be made impossible by strikes. Whatever the Germans touched, would be instantly paralysed, and it would soon evident, even to them, that nothing was to be made out of England unless population was conciliated Such a method would, of course, require fortitude, courage, and discipling -qualities which though required for war could be directed into the channel of non-violent non-co-operation would make the task of subjecting Eng-

land to alien domination impossible and preserve the best elements of her civilisation, without the heavy losses. the moral evils and the dependence on doubtful accidents of war For power, in the last analysis requires a popular basis. "In a civilised, Lighly organised, highly political state, government is impossible without the consent of the governed," says Mr. Russell. "Any object for which men are prepared to starve and die can be echieved by political means, without the need of any resort to force. And if this is true of objects only desired by the minority, it is a thousand times more true of objects desired unanimous ly by the whole nation."

What is it, then, that prevents the universal adoption of this plan? Mr Russell says it is cowardice that makes it difficult to meet invasion by the methods of passive resistance. There is, indeed, no doubt, paradoxical though it may sound, that more courage and discipline are needed for the successful suffering as a Satyagrahi than for facing death in the heat of a battle. slow process of reasoning, the cultivated moral faith, the tremendous imagina tive effort itself are more difficult generate and sustain than the combative spirit with its stimulus to the primitive and cruder instincts of men. Apart from a rigid adherence to nonviolence the problem raised by scheme such as Mr. Russell's is psychological, even more than political. There must be, not a mere intellectual cognition of the beneficence of freedom but a will to freedom so intense and so widespread that large groups of merwould refuse to attend to any work except the work of liberation. For this the essential conditions are a unity of sentiment, resulting in a common respiration for a common future, and a capacity for public organisation. And the task is all the harder when what has to be altered is a well-established system basing itself upon and perpetuating the moral weaknesses of a nation while the nation itself needs a training in discipline and public co-operation in which self-governing countries naturally not deficient. At the end of three years of a moral experiment very similar to what Mr. Russell suggeststhough we have never known Mr. Russell appreciating its spirit or principle-Indian nationalists have discovered that the fault lies not in the excellence of the method but in the weaknesses of the human material. The problem, therefore, alters its whole aspect since it is seen that our main and immediate task is the removal of those weaknesses by creating a spirit of resistance on the one hand and on the other by constructive end-avours for strengthening the moral fibre of the ration. For, as Mr. Russell, in a truly Gandhi vein, remarks, "the soul of > nation, if it is a true soul, without slavishness and without tyranny, cannot be killed by any outward enemy."

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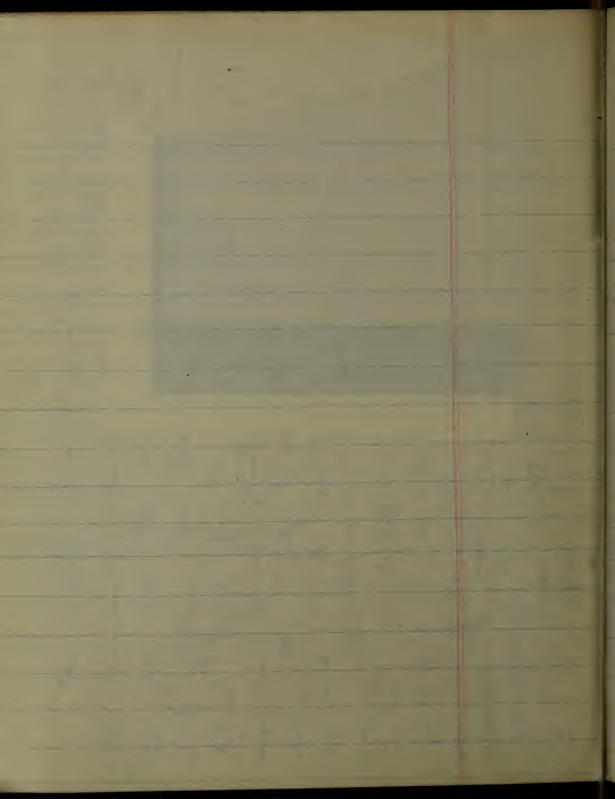
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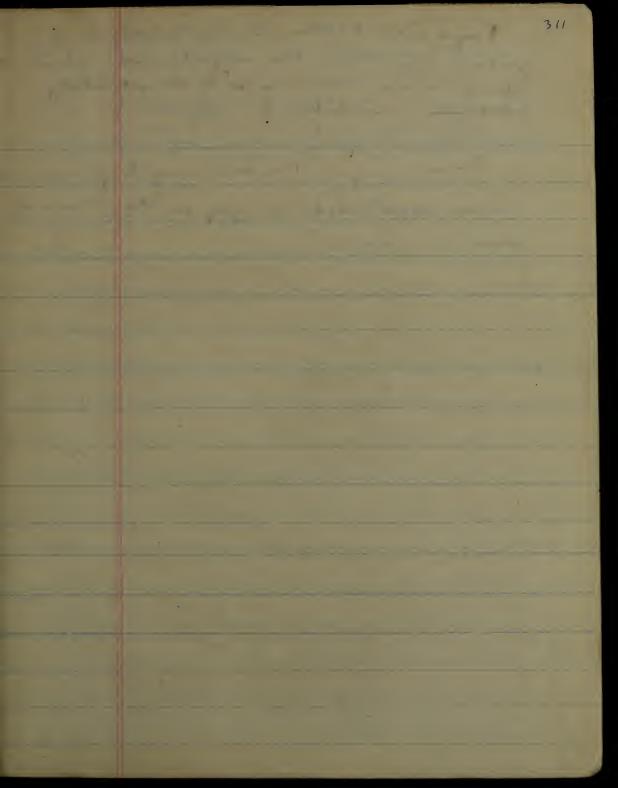
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